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More (Henry) 1614-1687

A member of the "Neo-Platonist"  
brotherhood formed at Cambridge  
about 1650.

See Vaughan's "Hours with the Mystics"

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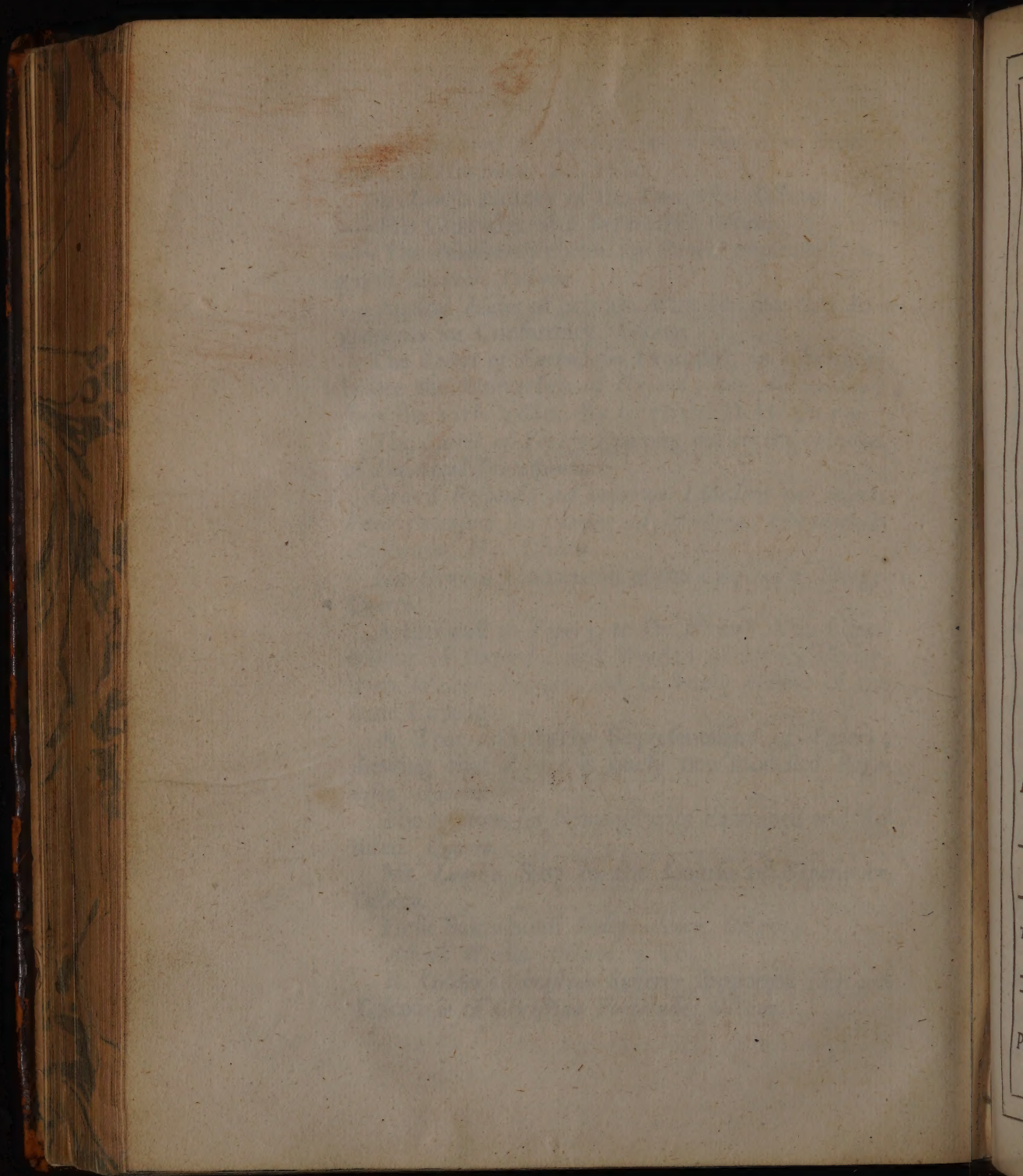
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T E T R A C T Y S  
*ANTI-ASTROLOGICA,*  
OR, THE  
Four Chapters in the *Explanation* of the  
GRAND MYSTERY  
O F  
G O D L I N E S S,

Which contain a brief but solid  
CONFUTATION  
O F  
Judiciary Astrology,

With *Annotations* upon each Chapter :  
Wherein the wondrous Weaknesses of  
JOHN BUTLER, B.D. his

A N S W E R  
CALLED

A VINDICATION of *Astrology*, &c.  
are laid open to the view of every intelligent Reader.

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By *HEN. MORE*, D.D.

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Jerem. Ch. 10. 2.  
*Thus saith the Lord, Learn not the way of the Heathen, and be not dismay'd at the signs of Heaven, for the Heathen are dismay'd at them.*

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L O N D O N,  
Printed by *J. M.* for *Walter Kettilby*, at the *Bishops-Head*  
in *St Paul's Church-Yard*, 1681.

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THE  
P R E F A C E  
TO THE  
R E A D E R.

READER,

**I** Present thee here with the four last Chapters of the seventh Book of my Explanation of the grand Mystery of Godliness, which comprize, as I conceive, a solid Confutation of the pretended grounds of Judiciary Astrology. The occasion of my thus publishing them apart is this. There was lately sent to me a Book written by John Butler Bachelor of Divinity, and Minister of the Gospel in the Church of England; the first part whereof is entitled, The most sacred and Divine Science of Astrology, the other, Astrology vindicated from the Calumnies of Dr. More, in his Explanation of the grand Mystery of Godliness. I read them both with care and patience. But find my self concerned most in the second. Of which casting up the sum, I found

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it to consist of these two parts, Railing and Reasoning. And truly to give the Author his due, in the former he is admirable. I mean admirably copious, coarse and scurrilous, insomuch, that if there were any such thing as Judiciary Astrology, one might rationally suspect him so profoundly skilful therein, that he chose such a nick of time for his assault upon me, as that whole Spouts or Cataracts of Influence from the so fitly posited Heavens, might carry him on with a stream or flood as it were of dirty Eloquence, and drive him into so foul a flux or Diarrhoea of frothy wit and filthy language, as to stain so many sheets of paper as he has done. But

Nobis non licet esse tam disertis.

We are bound up to more sober and sacred Laws, as we are men, one would think, and most of all as Christians. And truly I thought every Minister of the Gospel had been a Christian, at least a man.

Not to render railing for railing, we are taught by St. Peter, but rather blessing. And our Saviour himself commands us to bless them that curse us, to do good to them that hate us and despitefully use us and persecute us. Now I demand of this Minister of the Gospel, or word of God, as he styles himself, how well he has kept to this Rule of the word and Gospel of our Lord Jesus, of which he boasts himself a Minister, that he should  
thus



thus fiercely worry, not only his fellow Creature, and his fellow Christian, but his fellow Minister of the word and Gospel; and that always of the Church of England, never Communicating with any other Church besides. When as this angry man, that his wit may be sure to appear not to exceed his malice, has not been content to use all imaginable scurrility against me, but also represents me as one stained with the Schism of the late times, and as if I were either Presbyterian or Independent. When as my nearest Relations were deep sufferers for the King, and my self exposed (by constantly denying the Covenant) to the loss of that little preferment I had before those times, as I never received any employment or preferment in them. So deep a malice has this Minister of the Gospel conceived against me, that he will not stick to raise slanders of me at all adventures, for my being an Anti-Astrologer, as he would pretend, and for my just Reprehensions of the folly of that fictitious Art. But I am resolved exactly to follow those Rules that he has so notoriously neglected or transgressed, and to give no answer to his Railing, but that of St. Peter, That we ought not to render railing for railing: Which is a just and necessary excusing me from engaging in that more ungentile and ungrateful part of my task.

Only I hold it fit so far to concern my self in his Railing,

Railing, as to show he had no just pretense thereto. And for this cause especially have I set before thee these four Chapters which he pretends to be the occasion of his being so provoked, though never any Astrologer that I heard of was provoked by them before. Nay, there was of the most able of them, as I have been told by those that were thoroughly acquainted with them, that confessed that I had solidly confuted the ordinary acknowledged grounds of Astrology, though they had found so much truth in the experiencing the feats of that Art, that they could not of a sudden quit it for all that.

I but there are passages, will Mr. Butler say, that particularly concern my person, in your Confutation, forasmuch as I have adventured to Calculate our Saviours Nativity as well as Hieronymus Cardanus, of whom you write, That nothing but levity of mind and vain-glory could induce him to ingage in so rash an Act. And in another place, you call it, The unparallel'd presumption, and wicked sauciness of the vain-glorious Cardan. Here it seems it is that the shooe pinches him. But alas! Mr. Butler, how could I possibly help this? My self was never any Astrologer, nor ever had any conceit of that Faculty, though you are pleased to account it a Divine Science; And what I have wrote I writ twenty years ago. How could I then possibly prognostick that one  
Mr.



Mr. John Butler, a great Zealot for Astrology, would parallel the then unparallel'd presumption, as I thought, and wicked sauciness of vain-glorious Cardan? I beseech you, Sir, whose fault is it, mine who writ this some twenty years ago (justly condemning, as I will stand to it, that profane presumption of Cardan) or your own, who of your own accord, without any invitation from me, I trow, would imitate so foul an Example? And this charge against Cardan I will make good in my Annotations when I come to the place, and will examine there impartially what you have said for him or for your self in defending of him.

In the mean time I will only advertise the Reader, what was the true occasion of my writing with that quickness and sharpness of Reprehension against Astrology and Astrologers, and with some Scopticism, as Elias spake against the Priests of Baal. For sharp, nay, Scoptical Reprehension when it is used from a right principle, and upon a due object, not out of any self-design, but to suppress poysonous Error and Imposture, and to signify a mans just contempt of the conceitedness and loftiness of Atheistical Wits, by Mr. Butlers favour, is no Railing but wholsom Reproof. Now that which moved my zeal and indignation was this, That when I had demonstrated the real and literal truth of the History of Christ, his

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miraculous

miraculous Birth, Resurrection, Ascension, Apparition of Angels, and the hardest and most incredible things of our Religion declared in Scripture, so that Vaninus himself could not deny the matter of Fact, That this sure ground, I say, of our Salvation should be whisled away by that Phantastical supposition of Astrologers, viz. That all things here upon Earth are done or caused by the Influence of the Stars and various Aspects of the Heavenly Bodies, and as Pomponatius, Cardan, and Vaninus would have it, that famous Law-givers and Prophets have no other Original, whose Religions come on and go off according to the Configurations of Heaven, and that Christ himself and his Religion is subjected to the same Laws; there being indeed no Religion exempted from the vertue and power whether good or bad of the Stars: so that all Miracles, Prophecies, Apparitions of Angels, Resurrections from the Dead, are but transitory blasts of their Influence. Certainly any body that has any sincere sense and kindness for true Religion, I mean the Christian, cannot but be moved with Indignation at such mischievous and impious Fopperies as these. This is that which made me write against Astrology and Astrologers with that scorn and contempt of both their Art and them, I mean the profaner sort of them, that neither Christian Religion nor any well-meaning Christian may receive any prejudice



prejudice by them. And moreover, that not any phrase has slipt from me that exceeds the demerit of their profane or frivolous pretences shall be made good in its proper place.

From all which it will appear, that there was no just occasion given to Mr. Butler to rail, from any railing of mine against *Astrology* or *Astrologers*, unless he will call just and necessary Reproof, with a quickness and sharpness proportioned to the measure and nature of the fault, and pride, and conceitedness of the persons, Railing and Reviling. And if he had conceived that I railed, he being a Minister of the Gospel, (and so expressly professing himself, and as it were boasting himself, in the Title Pages of both his Books, so to be, and therefore pretending not only to be a Christian, but a Light and Guide to Christians) he should have practised that word, that he saith he is a Minister of, and not have rendred Railing for Railing, and thus dishonoured his Ministry in the sight of all the World, and that in the behalf of a cause, which if it were true (as it is ridiculously false) is of no such consequence (the Fortunes of Greece, as the Proverb is, do not depend upon it) as that he should fare so like a distemper'd man in the behalf of it; as if it were his great Diana, and the sole Sovereign or Mistress of his Heart.

And this is all that I intend by way of Answer to

*the railing Part of his Book, namely, the thus showing that he had no just occasion for his so barbarous and scurrilous Revilings, and that it is against my Principles, as I am a man, much more as I am a Christian, to render Railing for Railing. And truly I am of that temper, that I have always avoided to have any contests in points of Divinity especially, with any Members of our own Church, it but making sport for the common Adversary; but this looking more like a controversy of Philosophy, it goes the less against the hair with me. And therefore, having rid my hands thus of this worse part of his Book, viz. his Railing, I shall now not stick to apply my self to the other part, and examine his Reasoning. Which I doubt not but I shall, in my Annotations, make to appear, to the unprejudiced, to be as weak, as the other is rude and virulent.*

H. M.

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THE



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THE  
EXPLANATION  
OF THE  
GRAND MYSTERY  
OF  
GODLINESS.

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BOOK VII. CHAP. XIV.

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*1. Objections of the Jews against their Messiah's being come, answered. 2. A pompous evasion of the Aristotelean Atheists, supposing all Miracles and Apparitions to be the effects of the Intelligences and Heavenly Bodies. 3. Vaninus his restraint of the Hypothesis, to one Anima Coeli. 4. His intolerable Pride and Conceitedness. 5. A Confutation of him, and the Aristotelean Atheism from the motion of the Earth. 6. That Vaninus his subterfuge is but a self-contradiction. 7. That Christianitie's succeeding Judaism is by the special Counsel of God, not by the Influence of the Stars. 8. Cardanus his high folly in Calculating the Nativity of our Saviour, with a demonstration of the groundlesness of Vaninus his Exultation*

*in his impious boldness of making Mahomet, Moses and Christ sidereal Law-givers of like authority. 9. That the impudence and impiety of these two vain-glorious pretenders constrains the Author more fully to lay open the frivolousness of the Principles of Astrology.*

|| Chap. 13. I.  
Sect. 1.

|| See Book  
7. Chap. 1.  
Sect. 6.

**T**H E || Objections we were a mentioning are from two hands; from the *Jew*, or from the *Atheist*. That from the *Jew* is chiefly this, That the condition of the times under Christ is not conformable to what is Prophefied concerning the times of the *Messiah*. \* There is not that Peace and Concord, no not in Christendom it self, neither in the Church nor State; nor is *Idolatry* extirpated, nor the *Israelites* replanted and settled in their own Land: all which things notwithstanding are foretold to come to pass in the days of the *Messiah*. Whence, say they, it is plain he is not yet come. But I briefly answer, 1. That the Prophetical Promises of the coming of the *Messiah* were absolute, as I have || already noted, the extent of the effect of his coming, conditional; men being free Agents, and not fatal Actors, in all things, as the Jews themselves cannot deny. 2. That the nature of the Gospel tends altogether to the accomplishing of those promises of Universal Peace and Righteousness, and did begin fair in the first times of the Church as much as respects the Church it self. 3. That whatever relapse or stop there has been, things are not so hopeless but in time they may be amended; and that they in those days when they are true Converts to Christ, may, if they will then desire it, return to their own Land. But after this serious Conversion and real renovation



novation of their Spirits into a true Christian State, I cannot believe they will continue so Childish as to value such things; but will find themselves in the spiritual *Canaan* already, and on their march to that *Jerusalem* which is above, the Mother of us all, and that it will not be in the power of any but themselves to turn them out of the way.

2. The other Objection, or rather Evasion of that wholesome use that may be made of the Truth of the History of Christ, is from that sort of *Atheists* that love to be thought *Aristoteleans*: For there are two chief kinds of Atheism, *Epicurean* and *Aristotelean*. The former denies all *Incorporeal* substance whatsoever, and all *Apparitions*, Miracles and Prophecies that imply the same. Who are sufficiently confuted already by this undeniable Declaration we have made. The other are not against all Substances *Incorporeal*, nor against Prophecies, Apparitions, and Miracles, though of the highest nature; insomuch that they will allow the History of Christ, his *Resurrection*, and *Appearance after Death*, the *Prophecies* concerning him, and what not? But they have forsooth this witty subterfuge to save themselves from receiving any good therefrom, in imagining that there is no such particular Providence, as we would infer from hence, because all this may be done by the Influence of the *Cœlestial Bodies*, actuated by the Intelligences appertaining to each Sphere, and deriving in a natural way from him that sits on the highest of the Orbs, such Influences as according to certain Periodical Courses of Nature will produce new Lawgivers, induing them with a power of working Miracles, assisting them by *Apparitions* and *Visions* of *Angels*, making them seem to be where they are not,  
and

and appear after they cease to be, namely after their Death: when in the mean-time there be neither Angels, nor Souls separate, but all these things are the transient Effects of the power of the Heavens and Configurations of the Celestial Bodies, which slack by degrees, and so the influence of the Stars failing, one Religion decays and another gets up. Thus *Judaism* hath given place to *Christianity*, and *Christianity* in a great part of the World to *Mahometism*, being Establishments resulting from the mutable course of Nature, not by the immediate finger of God, who keeps his Throne in the eighth Sphere, and intermeddles not with humane Affairs in any particular way, but aloof off hands down, by the help and mediation of the Celestial Intelligences and power of the Stars, some general casts of Providence upon the Generations of the Earth.

3. \* A goodly speculation indeed, and well besitting such two witty Fools in Philosophy as *Pomponatius* and *Vaninus*: the latter of which seem not to give himself up to this fine figment altogether fully and conformably to the ancient Doctrine of *Aristotle*, but having a great pique against *Incorporeal* Beings, is desirous to lessen their number as much as he can, and seems pleased that he has found out, That *one* only *soul* of the Heavens will serve as effectually to do all these things as the *Aristotelean* Intelligences; and therefore ever and anon doubts of those, and establisheth this as the only *Intellectual* or *Immaterial* Principle and highest Deity; but such as acts no otherwise than in a natural way by Periodical Influences of the Heavenly Bodies. Where you may observe the craft and subtilty of the man, what a care he has of his own safety, and how he has imprisoned the



the Divinity in those upper rooms for fear of the worst, that he may be as far out of his reach as the Earth is from the Moon. So cautious a Counsellor in these matters is an evil and degenerate Conscience.

4. This is the chiefest *Arcanum* that the *Amphitheatrum* and famed *Dialogues* of this stupendious Wit will afford; who was so tickled and transported with a conceit of his own parts, that in that latter Book he cannot refrain from writing down himself a very God for Wisdom and Knowledge. When as, assuredly, \* There was never any mans Pride and Conceitedness exceeded the proportion of his wit and parts so much as his. For there is nothing considerable in him, but what \* that odd and crooked Writer *Hieronymus Cardanus* had, though more modestly, vented to the World before: only *Vaninus* added thereto a more express taste of bold Impiety and Prophaness.

5. I have elsewhere intimated how the attributing such noble Events to the Power of the Stars, is \* nothing but a rotten relique of the ancient Pagan superstition; and have in my Book of the || *Immortality of the Soul*, plainly enough demonstrated, that there is no such inherent Divinity in the Celestial Bodies as that ancient superstition has avouched, or modern Philosophasters would imagine. And I shall evidently prove against this great Pretender, That his removal of the Deity at that distance from the Earth is impossible. For there are scarce any now that have the face to profess themselves Philosophers, but do as readily acknowledge the motion of the Earth, as they do the reality of the Antipodes, or the Circulation of the Blood. I would ask then *Vaninus* but this one question,

|| See Pref.  
Sect. 4. and  
Book 2.  
Chap. 14.

whether he will not admit that the Sun is in that Heaven where he imagines his *Anima Cæli*; and whether this Heaven be not spread far beyond the Sun, and be not also the residence of this Celestial Goddess of his? There is none will stick to answer for him, that it is doubtlesly so. Wherefore I shall forthwith infer, that let his unskilful phansy conceit us at this moment in as low a part of the Universe as he will, within the space of six months we shall be as far above or beyond the Sun as we are beneath him now, and yet then phansy our selves as much beneath him as before. Which plainly implies that our Earth and Moon swim in the liquid Heavens, which being every where, this Deity of *Vaninus* must be every where, though his degenerate Spirit was afraid of so holy a Neighbourhood, nor could abide the belief of so present a *Numen*. Thus has the Annual course of the Earth dashed off all that superstitious power and sanctity that ancient Paganism has given, and the *Aristotelean* Atheist would now give to the Sun, Planets and Stars; and we are forced even by the light of Nature and humane reason to acknowledge the true Principle from whence all Miraculous things come, that is, a God, every where present, in whom we live, and move, and have our being.

6. Besides this, suppose that all Prodigies, Apparitions and Prophecies were from the intermediate influence of the Celestial Bodies, these *Intelligences*, or that *Anima Cæli* working thereby upon the persons of men, to inspire them, and turning the Air into representations and Visions to converse with them; This covering is too scant to hide the folly of this sorry Sophist, his supposition plainly ruining it self. For he does acknowledge that those inspirations and  
Prophecies



Prophecies are true that are thus derived from those Sidereal Powers. But it is evident, that those that have been the most illustrious Prophets, have had converse with Angels, and talked with them, and have so recorded the matter to the World. As for Example, the Prophet *Daniel*, who discoursed with the Angel *Gabriel*; Christ also discoursed with *Moses* and *Elias* on Mount *Tabor*, and *Moses* with the Angel of God on Mount *Sinai*. Besides, Christ, who was so highly inspired and assisted from Heaven, has over and over again pronounced a future happiness after this life. All which, allowing them for a while to be the Dictates or Representations of the Astral Influences, I demand of *Vaninus*, how he comes to be wiser than those, who were so miraculously assisted, That these Visions of Angels should not be so as they that saw them have related, That *Moses* and *Elias* should not be the Spirits of *Moses* and *Elias*, but only transient Figurations of the Air raised by the influence of the Heavens? Moreover I would ask of him if he think that that Heavenly assistance that can according to his own acknowledgment inform men of things to come at a thousand years distance, (for such was the prediction of the Death of *Julius Caesar* in the Senate, though a matter very contingent,) cannot certainly inform them whom it pleases so wonderfully to assist, whether the Souls of men be mortal or immortal? which is far more cognoscible to those æthereal powers than the other. Wherefore this wretched Figment of his to excuse himself from the acknowledgment of the Existence of Angels or Dæmons, and the subsistence of the Soul after Death, from which he so much abhors, will stand him in no stead, but argues him more intoxicated, whiffling and giddy, in

admitting the truth of such Narrations, and yet denying the genuine consequences of them, than they that give no credence to the Narrations themselves.

7. That which was objected of *Christianity* justling out *Judaism*, and of *Mahometism* (in a great part of the World) justling out *Christianity*, is partly false, and partly nothing to the purpose. That *Christianity* hath properly justled out *Judaism* is very false. For *Judaism* has rather been ripened into the perfection of *Christianity*, than been stifled and sufflaminated by any Counter-blast of those Sidereal Influences he dreams of. For we see how things have gone on in one continued design from || *Abraham* to *Christ*, as the Prophecies and Predictions in Scripture plainly testifie. God promised to *Abraham*, that in his Seed all the Nations of the Earth should be blessed. *Jacob* foretels on his Death-Bed, that the Jewish Polity and Religion should not fail till the *Messiah*, a *Jew* and Son of *Abraham*, was come, to whom the gathering of the Gentiles should be : and so in other || Prophecies which we have already recited and applied. From whence it is manifest, that it is the hand and counsel of God who is constant to himself, and whose Wisdom and Providence reaches from end to end, that has begun and carried on this matter according to his own will and purpose, and not any Bustles or Counter-Blasts of various Aspects of the Heavenly Bodies, that do and undo according to the diversities and contrarieties of their Schematisms and Configurations.

8. \* Nor could any thing but levity of mind and vain-glory induce *Cardan* to pretend the Calculating of our Saviours Nativity, when as the Year of his Birth.

|| See Book  
5. Chap.  
17. Sect. 2.

|| Book 7.  
Chap. 5,  
7, 8.



Birth is so uncertain amongst the most accurate Chronologers; and Astrology it self a thing wholly groundless and frivolous, as I shall demonstrate anon. Nor is it any Specimen of his wit, but of his gross impiety, so boldly to equalize the rise of *Mahometism* to that of *Judaism* and *Christianity*, as if *Moses*, *Christ* and *Mahomet* were all Astral Law givers, alike assisted and inspired from the influence of the Stars. A conceit that *Vaninus* is so transported with, that he cannot tell what ground to stand upon when he cites the passage out of *Cardan*, he is so tickled with joy. But that this exultation of his is very Childish and groundless, appears, both in that he falsely attributes Prophecies, Divine Laws and Miracles, to the influence of the Stars (a superstitious error that arises only out of the ignorance of the right Systeme of the World;) and then again (if it were true) that he imagines *Mahomet* (who was a mere crafty Politician, and did neither Miracles, nor could Prophecie) to be a Law-giver set up by the Miraculous power of the Heavens, such as enables Divine Law-givers and Prophets to do real Miracles. To which you may add the ridiculous obstinacy of this perverse Sophist, who the more we give him of what he contends for, (*viz.* that *Mahomet* also is a Star-inspired Prophet, that is to say, illuminated from the *Anima Cæli*, which according to his opinion is the highest and most infallible principle of Miracles and Divine Wisdom) the more ample testimony we have against his own Folly, that so peremptorily denies the existence of Dæmons, and subsistence of the Soul after Death. Which are openly avouched by this third witness of his own introducing: and therefore he abhorring so from such truths as are certainly dictated  
from

from the Celestial Bodies, did not excess of Pride and conceitedness blind his judgment and make him senseless, he could not but have found himself stung with that lash of the Satyrift,

*O curvæ in terris anima, & cœlestium inanes !*

But I have even tired my self with running the Wild-goose Chase after these fickle and fugitive Wits, whose careless flirts and subsultorious fancies are as numerous as slight and weak, against the firm and immovable foundations of solid Reason and Religion.

9. I should now pass to the fourth part of my Discourse, \* did not the reflection upon the insufferable impudence of *Cardan*, in pretending to cast our Saviours Nativity, and that villainous insulting of *Vaninus* thereupon, (as if all Religion were but an influence of Nature and transient blast of the Stars) invite me, nay indeed provoke me, \* to lay open the vanity of their accursed Art, wherein they have combined together to blaspheme God, and to make Religion contemptible and useless to the World.

ANNO-



## ANNOTATIONS.

## CHAP. XIV. Sect. I.

There is not that Peace and Concord, no not in Christendom it self, neither in Church nor State, nor is Idolatry extirpated, &c. *I had brought my Demonstration for the truth of Christianity to that completeness in the fore-going part of my Mystery of Godliness, that I could find nothing to pretend to enervate it, but this Objection of the Jews, and that other of the Aristotelean Atheists, that impute all things to the natural Influence of the Heavens and Stars. And though the former is nothing to our present purpose, yet I thought fit not to leave it out, that the Chapter might be entire. And since it is here, I will only note that besides those Answers I give here to this Objection of the Jews, there is one special Answer more taken notice of in my Preface to my Exposition of the Apocalypse, Sect. 11. That this Idolatry of the Church was predicted by Christ himself in that excellent Volume of Prophecies. The study of which ancient Prophecies, I think, much better becomes a Protestant Minister of the Church of England, as Mr. Butler styles himself, than the vain Affectation of Astrological Prognostications. But he is so full of that empty Phantasm, that he does not only neglect that laudable and solid study of the Prophecies of Holy Scripture, himself, but derides them that are followers thereof, as he does me, in his Vindication of Astrology, p. 24. The Doctor, says he, has been all day in deep study of the Revelation*  
of

of S. John the Divine, &c. which plainly reflects upon the very Title Page of my Exposition of the Apocalypse; and may have respect also to his own Book coming out so immediately upon mine, namely his Hagiaastrologia, which he interprets, The most sacred and Divine Science of Astrology, as if he would set up this his most sacred and Divine Science of Astrology as a Corrival with the serious study of the Revelation of St. John the Divine, so that instead of being Divines or Theologers, we may turn phancyful Star-gazers or Astrologers.

And wot you not what great encouragement there is for it? For besides his Hagiaastrologia, which is newly come out piping hot, he mentions a little Tract of Astrology written by himself, for the satisfaction of the ignorant, and his Christologia, or his Treatise of Christ, For so the word will signifie whether he will or no, which Treatise notwithstanding pretends only to tell us the Time of Christs Birth: As if that Genethliacal or Astrological moment of his Nativity were J. B.'s whole Christ. And lastly, He tells us (which I might have put in the first place, it occurring Hagiastr. p. 4.) of the Doctrine of Nativities, written by his Friend Mr. Gadbury, a person famous as well for Astronomy as Astrology. These I must confess are great Motives, and if I did not consider, that the Apocalypse is a Book writ by truly Divine and infallible Inspiration, and that the Rudiments of Astrology are but the mere imaginations and gross Hallucinations of deceived Mortals, unacquainted with sound Philosophy and the true knowledge of Nature, they might have made me seem to give ground a little. But being as it is, I stand perfectly unmoved in my self, and do in the mean  
time



time take notice, That J. B. in his publishing presently, upon the coming out of my Apocalypsis Apocalypseos, this rudely swaggering piece of his (where there is nothing of Reason or Philosophy, but a meer endeavour in the grossest way of Buffonry to make my person as vile and contemptible as he can) acteth like one that does not endeavour more to vindicate his beloved Astrology than to stifle the good effect of my studying those Divine Oracles, which tell not into what quarter an Horse, or Sow and Pigs have gone astray, but how much the Church pretended Catholick and Apostolick have gone astray from the Rule of the Word, and wandred from the City of God, the Holy Jerusalem, to the bloody, prophane, and Idolatrous City of Babylon. I say his virulent Book coming out in such a nick of time as this, may justly move a suspicion in me or any one else beyond the probability of any figure cast by an Astrologer, that this latter is the principal meaning and chief scope of his publishing this Book of his at this time. Which thing I leave to his own Conscience and the judgment of others to consider: especially if they will but take along with them what he writes in his Astrology Vindicated, p. 3. where speaking of my Mystery of Godliness. It was full ten years date, sayes he, from its first coming out, ere I had the hap to meet with a sight of this Explanation, &c. And my *Christologia* was in the Press first; and also I had written my little *Traet of Astrology*, for the satisfaction of the ignorant in that Art; and an *Answer to Mr. Selden*, by way of *Postscript*, before this of Dr. *Mores* came to my hands. Only I had heard of such a Treatise, and heard it very much commended by certain Anti-Astrologers, &c. Out of which passage

*it is plain, that his Christologia was writ some ten years ago, my Mystery of Godliness having been published near these twenty years. Wherefore that he should either be or feign himself to be in such a rage, so soon after the publishing of my Apocalypsis Apocalypseos, I leave to the sagacious to smell out the Reason. But this is only by the bye. We come now to what in these Chapters concerns Astrology and Astrologers.*

*Se&. 3. A goodly speculation indeed and well befitting two such witty Fools as Pomponatius and Vaninus, &c. Answer. But what (sayes J. B. p. 11.) are all Fools that just jump not with the Doctors will? Repl. I must confess I think all are Fools that close with that Atheistical Hypothesis, which I have above described in the foregoing Section, and deny a particular Providence. And that Vaninus was a Fool, is demonstrable out of the Scripture, which this Minister of Gods word cannot for shame deny. Psalm 14. The Fool hath said in his heart there is no God. If he be a Fool that sayes in his heart there is no God, what a great Fool is he, that not only sayes it in his heart, but speaks it out with his mouth, and makes it his business to Proselyte others to the same Impiety? Which was the Case of Vaninus, who was so great a Fool or Madman as to become Martyr for Atheism. The History whereof you may see in that ingenious Writer Dr. Sam. Parker, in his Disputationes de Deo, Disp. 1. Se&. 26. as he has taken it out of Gabr. Barthol. Gramond. in his History of France, from the Death of Henry the Fourth, lib 3. His story is sufficiently Tragical, and his Case to be lamented; an Atheist being a more proper object of scorn or pity, than of the extremity.*



tremity of such severity. It were a more expeditious way to free the World of this kind of Cattle, to exhibit Religion in a more credible and creditable dress than it hath been for over many Ages. And yet they that have been the most effectual makers of Atheists, have been the most forward to burn them. But this I have also complained of elsewhere. But J. B. further objects. But why a witty Fool, does not wit make wise? Repl. I say no, Wit may make witty, but 'tis Wisdom that makes wise. It is called Wit when Imagination and Reason dance the Anticks, and shew a dexterity by freakish Tricks to insinuate false and mischievous Opinions, and disparage what is true and useful, what is holy, sacred and serious. But Wisdom is an ability of maintaining weighty and useful truths, by firm and invincible Arguments. But the Atheist being so great a Sot that he is sunk from the belief and relish of any such things, I look upon him, let his Wit otherwise be what it will, as on one, that is not wise, but a Fool. And most assuredly he will find himself so in the Conclusion.

Sec. 4. Never any mans pride and conceitedness exceeded the proportion of his Wit and parts so much as his. Here J. B. being he does merely rail and offer no Reason to confute what I say, I am excused from answering any thing to him. But for the Readers satisfaction I will not stick to declare, That Vaninus as to his Philosophy is a meer Pedant, and that his Dialogues he bears himself so high upon, are very shallow things, and tiresome to any man of any skill and judgment to read them; And would be the flattest entertainment to all men that can be, but that some have a Palate for Atheism and Infidelity,

though never so homely dressed or poorly served up: I never met with any one yet, though never so free a Philosopher, but he had the same opinion of Vaninus that I profess. And what freakish nay doltish conceits he has of Apparitions, will appear to any one by what I have writ against him in my *Immortality of the Soul*, Book 3. Chap. 16. and in my *Enchiridium Metaphysicum*, Cap. 26. Now for his pride and conceitedness non can be greater, he making himself a very God for Wisdom and Knowledge, as I have observed in this Section. And if any one would have a more full description of his excessive Pride, let him either read Vaninus his own *Dialogues*, or what Dr. Parker has transcribed thence in in the abovesaid *Treatise*, and in the same place I named before. That odd and crooked Writer Hieronymus Cardanus, &c. Here J. B. p. 13. cries out, He all to be calls him, and yet gives no account why he was either the one or the other, unless because he was a learned Astrologer. Repl. This Character of Cardan is so notoriously known to them that are conversant in his Writings, that it wanted no proof. Of what an odd, or if you will uneven temper and irregular he was, he himself does freely confess, and calls it, *Anomalam suæ Naturæ indolem*. Which makes him write of things off and on, in so much that it is Thuanus his *Elogium* of him, *In quibusdam plus homine, sapere, in pluribus minus pueris intelligere videri*. And Dr. Parkers censure of him is with good judgment, in that he esteems him rather a Fanatick or Madman, than an Atheist. But to descend to instances of these things would swell my Annotations too much.

sect. 5. Nothing but a rotten Relique of the ancient



ent Pagan Superstition, &c. *Ans.* To this J. B. answers p. 33. *Lo, in sacred times where we find Moses and Daniel famous Astrologers amongst the best of Jewish Writers, and in Christian times we have Cardan, Jundtinus, Philip Melancthon, Pezelius, Morinus, and divers others famous Christian Astrologers, and yet the Doctor blushes not to call it a rotten Relique of Pagan Superstition.* *Repl.* That there have been several good men amongst the Christians that have without any ill mind, studied Astrology properly so called, as some also, nay, many Myriads of Mortals, out of ignorance have practised Idolatry, I will easily grant. But that Moses and Daniel were such Astrologers as Calculated Nativities, and answered Horary Questions by casting of Figures, I utterly deny. As Theologia signifies the Doctrine or Learning touching the nature of God from *θεός* and *λέγειν*, so Astrologia from *ἀστρον* and *λέγειν*, may signify the doctrine of the nature of the Stars, their situation, distances, and motion, which now adays is more properly called Astronomia. Of which Calculation of Eclipses is a part. But Astrologia of it self signifies no more the Art of predicting or Divining, touching the Fate and Affairs of men from the stars, than Theologia signifies the Art of predicting things from God.

But because J. B. is so far from thinking Astrology properly so called, to be a Relique of Pagan Superstition, that he pretends it to be a sacred and Divine Science, I will here in this very place, before I go any further, examine all his allegations, wherever they occur, in either of his Books, for the proving it so sacred and Divine.

First then he pretends that Astrology came out from

from Paradise, and that our Father Adam after the fall Communicated it out of his Memoires of the state of Innocency, to his Son Seth, and that Seth made Impressions of the same in certain permanent Pillars which were able to withstand both Fire and Water, and that hence Enoch had it and Noah, and from him Shem, and so it came to Abraham, who taught the Chaldeans and Ægyptians the principles thereof. Pref. to Hagiaſtrolog. p. 18.

Again, (p. 27. of the same Book) he contends that Moses, that great man of God, was an Astrologer, as being learned in all the wisdom of the Ægyptians, of which Astrology was a part, which they were taught by Abraham when he was in Ægypt.

Thirdly, That Moses was an Astrologer, he sayes is apparent by his Predictions touching the Tribes, as to what should betide them for the time to come, Deuteron. 33. which he not doing by Revelation, nor Dream, nor Vision, (for when it was so, the Scripture was wont to say how it was so) he must needs have done it by Astrology.

Fourthly, The Patriarch Jacob was also an Astrologer, by his Predictions to his Sons, and that the Opinion of the learned Origen was, that he was so indeed.

Fifthly, That Joseph was also an Astrologer, he being the very Hermes Trismegistus that Diodorus speaks of, who taught Osiris and Isis many learned matters both concerning Religion and State, and concerning things to come, and who lived about the same time that Joseph, and taught a Religion by himself, contrary to all the ways of worship as was ever known amongst the Ægyptians, before him, he assisted Osiris in the Art of the Plough, and counsel-  
led



*led many things conducing to the benefit of mans life, and was in great honour with King Osiris, as Joseph with Pharaoh: so that Osiris must be Pharaoh and Hermes Trismegistus, Joseph. And of this man, says Diodore, he was one of the first that was skilled in the Stars: And the Astrological Aphorisms of Hermes Trismegistus, are extant to this day.*

*Sixthly, The Children of Issachar were Astrologers, 1 Chron. 12. 32. For so are they described, Men that had understanding of the times to know what Israel had to do. These were also among the number of the bands that were ready armed to war, and came to David to Hebron to turn the Kingdom of Saul to him according to the word of the Lord: These Issacharians therefore were learned Astrologers, able to answer an Horary Question in such a Case as was now depending, whether they should follow David or Saul.*

*Seventhly, The Seers in Samuels time were Horary Question-men (p. 47.) who gave answers to them that enquired after lost goods, what was become of them. Which was not by any Divine Prophecy or extraordinary Revelation, but by some industrious Art, because it was mercenary, as it appears, 1 Sam. ch. 9. v. 7. But behold if we go, what shall we bring the man? which is said concerning Samuel himself, who v. 11. is called the Seer, and of whom was enquired what was become of the lost Asses of Sauls Father.*

*Eighthly, Daniel, Shadrach, Mefech and Abednego, were Astrologers (p. 30.) Students of the Faculty under their Tutor Melzar, Dan. 1. 11. and were accounted as members of some Schools in Babylon, where the Science was taught by Abraham, and*

and after that, Belus the Father of Nimrod built the School-House of Learning, and much propagated the Art.: and in these Schools studied the learned Daniel, &c.

Ninthly, and lastly, several passages in Scripture favour Astrological Influences and Predictions; As Deut. 33. concerning Joseph, it is said by Moses, That his blessing shall be of the pretious things of the Sun and Moon. Again, Deut. 4. 19. Moses says, that the Sun, Moon and Stars, God has distributed to all Nations under Heaven, p. 16. Thirdly, p. 77. When Barak and Deborah were victorious against King Jabin and Sisera his Chieftain, the Stars of Heaven (Judg. 5. 20.) were at the Battel, and fought in their Courses against Sisera. And in the last place, which J. B. ever and anon harps upon, there is brought in our Saviour his Concession or assertion, That the redness of the skie prognosticks fair weather at Evening, and that a red and lowering skie in the Morning prognosticks foul, Matth. 16. 2. These are all the Forces that my memory can muster up, which J. B. has produced to make good that Astrology is a sacred and Divine Science.

Which how strong they are, now let us try. The first indeed is a sweet amiable conceit, as fetching Astrologies first Original from Paradise. But he brings no proof for it but that one passage in Josephus, Antiqu. lib. 1. c. 3. which makes against himself. For what is impressed of the knowledge of the Celestial Bodies, upon those Pillars of stone and brick, were no Paradisiacal Traditions but the inventions of the Sons of Seth (who also built the Pillars) The words in Josephus are, Σοφίαντε τὴν περὶ τὰ βεῖνια καὶ τὴν τέτων διακόσμησιν ἐπενόησαν. They excogitated the



the knowledge or science of the Heavenly Bodies; that is, the order, situation, and motion of them, and so understood the true Systeme of the World, or were well skilled in Astronomy. But there is not the least hint here of Judiciary Astrology, which J. B. is so fond of.

To the second I answer, That Moses was indeed learned in all the wisdom of the Egyptians as is testified, Acts 7. 22. of which I admit Astronomy to be one part; but J. B. precariously supposes Astrology properly so called, the same that I write against, to be another. Now I say, and I have proved, that that pretended Art is no part of Wisdom but Folly, and therefore never professed nor acknowledged by Moses; he can be said to be an Astrologer in no sense, but as Astrology and Astronomy is taken for one and the same thing.

And to his third Argument (whereby he would enforce the former) that he was an Astrologer, from his predicting the future conditions of the twelve Tribes; I say it was no fruit of his Astrology, but an effect of the Divinity of his pious soul inacted by the Spirit of God. And it is a fond thing to think in these circumstances, he should take up the Form, after usual amongst the Prophets, Thus saith the Lord. Was it by Astrology that our Saviour predicted the destruction of Jerusalem, because it is not set down whether it was by Revelation, Dream, or Vision, that that Prophecy of the destruction of the City and of the end of the World was communicated to him? Not to add, that the entrance into this Prophecy of Moses is too high and majestick for an Astrological Figure-Flinger. The Lord came from Sinai, and rose up from Mount Seir.

unto them, he shined forth from Mount Paran, &c.

To the fourth; where he would make Jacob also an Astrologer, because though he was blind or exceeding dim-sighted, could contrary to Joseph's mind lay his right hand on Ephraim, and his left on Menasseh, Gen. 48. and predict the fates of the twelve Tribes, ch. 49. To this I say, That truly I thought when men had lost their sight, they had not been so fit to cast Figures. But he seems to urge this more faintly, and would support it only by the Opinion of learned Origen, as if he in his Homilies upon these two Chapters, had made Jacob an Astrologer. But here J. B. is either imposed upon himself by those that play the wag with him, or else would impose upon his Reader. For there is no Homily of Origen on the 48. Chapter, and in his Homily on the 49. not one syllable of Jacobs being an Astrologer. There is something in Eusebius touching Origen's making Jacob to predict the destinies of the Tribes, as having read them in Tabulis Coeli, but this J. B. seems ignorant of, or to omit it, as not deeming it much to his purpose. If he had produced it we had had an answer ready for it, but to say any thing now is superfluous.

And to the fifth I answer, That I acknowledge that according to Chronologers, Osiris and Joseph lived about the same time, else all the fat had been in the fire, and that Hermes to Osiris, in assisting him in Husbandry, and in being in such high favour with him, was such as Joseph to Pharaoh. But Diodorus whom he cites for this fair story, does not represent Hermes as one professing and practising a Religion by himself, contrary to the Religion of the Ægypti-



Ægyptians, but that he ordered matters of Religion for them touching Sacrifices and the worship of the Gods: which is incredible that Joseph did for Pharaoh. And as touching the telling of them of things to come, there is not one syllable of it in Diodorus. And on the other side he is said to teach them letters, and to speak articulately, and to teach them to wraastle and play on the harp and other feats of Musick. Of which not one syllable in the History of Joseph. But let Hermes and Joseph be the same man. What then? O then it is plain that Joseph was an Astrologer, because Diodorus writes he was one of the first that was skilled in the Stars. And Astrological Aphorisms go under Hermes the Ægyptian his Name. But I answer, that his skill in the Stars is set down in Diodorus, only in these words, that he was, *περὶ τῆς τῶν ἀστέρων τάξεως πρᾶξις*, an observer of the order of the Stars for their situation and motion, which Josephus above called *τῆς οὐρανόθεν σωματικῶν διατάξεως*, the disposition and order of the Celestial Bodies; which expressions in neither place reach any further than to Astronomy, there is not the least hint here of Judiciary Astrology, properly so called. For to know when it will be Summer and Winter, Spring and Fall, I do not call Judiciary Astrology, though J. B. do, Hagia-astrolog. p. 62. Such is Astronomy with me. And for those Hermetical Aphorisms, it is so frequent to father new spurious Inventions upon ancient Names, that J. B. himself is justly diffident in that point of the Argument, if there be any such extant.

To the sixth I answer, That the phrase concerning the Issacharians, That they were men that had understanding of the times, implies no more than that

they were sagacious men and good Politicians, and knew, in rebus agundis, when to act and when to forbear. (The Hebrew words are יורעי בינה לעתים, That had skill to act pro re nata, as the time and occasion required. But what is this to Astrology? I remember a Doctor of Physick that so doted on the Philosophers stone, that he would alledge places of Scripture from Genesis to the Revelation, in the behalf thereof. The Application is easie, I go on.

The seventh Argument looks the most handsomely of any. As if the ancient Seers were Horary-Question-men, because they told men where their lost goods were, as our Figure-Flingers pretend to do in this Age; and because they were mercenary and took an hire or reward for their pains. But that these Seers were no such men but Prophets, J. B. might have discovered out of the very Text; if he had not overlooked it, 1 Sam. 9. 9. Before time in Israel when a man went to enquire of God, thus he spake, Come and let us go to the Seer. For he that is now called a Prophet was before time called a Seer. Wherefore it is manifest, that these Seers were Prophets divinely inspired, no Horary Astrologers as J. B. would have them. Nor is Sauls solicitude for a Present to bring to Samuel the Seer, as he is here called, any Argument that these Seers were mercenary Figure-Flingers. For מנחה is, as our English Translation renders it, a Present, properly made to a great person in way of honour and respect. Which these ancient Seers or Prophets might accept or refuse as they saw occasion. See Grotius on the place, and what he has written on Matth. 10. 8. For it will satisfie any unprejudiced man.

To the eighth I say, That there is nothing in the  
Book



*Book of Daniel whereby it is apparent that Daniel, Shadrach, Mefech and Abednego, were students in Judiciary Astrology under their Tutor Melzar, but only learners of the Chaldee tongue, that they might be fitted the better to serve the King and converse with him as occasion might be. But as for the knowledge of things they are supposed to have it already, ch. i. v. 3 4. where Ashpenaz the Master of the Eunuchs is ordered to bring of the Children of Israel, well-favoured persons, skilful in all wisdom, and cunning in knowledge, and understanding science, whom they might teach  $\gamma\epsilon\acute{\alpha}\mu\mu\alpha\tau\alpha$   $\kappa\acute{\iota}$   $\gamma\lambda\omega\sigma\sigma\alpha\nu$   $\chi\alpha\lambda\delta\alpha\iota\omega\nu$ , to be able to read and spake Chaldee. Wherefore Melzar was a Tutor to them in nothing but this. And when they got the ready use of the Chaldee tongue, and communed with the King, all his Magicians and Astrologers seemed but a Company of Idiots to him, in comparison of them, v. 20. He found them ten times better than all the Magicians and Astrologers that were in all his Realm. But that Daniel was a Student in any Astrological Schools, is as true as that Belus the Father of Nimrod built them, after Abraham had taught Astrology in Babylon. When as Belus reigned above two hundred years before Abraham was born.*

*And now in the ninth place, As for those passages in Scripture; To the first I answer, That the precious things of the Sun and of the Moon, are the fruits of the Earth produced or helped on by the heat of the one, and moisture from the other. Of these Virgil speaks in his Georgicks.*

—Vestro si numine Tellus  
Chaoniam pingui glandem mutavit arista.

*And*

*And to Deut. 4. 19. I shall answer when I have brought into view the whole Context. And lest thou lift up thine eyes unto Heaven, and when thou seest the Sun, and the Moon and Stars, even all the Host of Heaven, shouldest be driven to worship them and serve them, which the Lord thy God has divided unto all Nations under the whole Heaven. But the Lord hath taken you and brought you forth out of the Iron Furnace, even out of Ægypt, to be unto him a people of Inheritance, as ye are this day. He must have a strong imaginative faculty that can phancy an Argument for the sacredness and Divineness of Judiciary Astrology from this place. For whether we interpret the distributing the Stars to the Nations, as Vatablus and others have done, In ministerium omnium gentium creavit, as they are palpably useful to them all, by the enjoyment of their light, and by the observation of their course for the knowing of times and seasons, besides the comfortable heat of the Sun, and the refreshing moistness of the air from the Moon, to further the growth of Herbs and Plants. (But what is all this to the whimzies of Judiciary Astrology?) Or if with St. Augustine (and Grotius seems also thither inclined) we conceive that this Host of Heaven, Sun, Moon and Stars, are divided to the Nations and permitted by God for a time to be worshipped by them, though strictly forbid to his own peculiar people (see Drusius and Grotius upon the place) what is this to the sacredness of Astrology, but rather a Confirmation that it is a Rag of the old Pagan Idolatry? And I have heard with mine own ears from them that have been addicted much to that Art, that they have prayed to the Stars; as Anne Bodenham the Witch confessed*  
*she*



*she prayed sometimes to the Planet Jupiter.*

*To the third I answer, The Stars in their courses fighting against Sisera makes nothing for Astrology, Stars there according to the Prophetick and Cabballistick stile signifying Angels. And it is a Song framed in the height of Prophetick, and if you will of Poetick Eloquence. And Vatablus likewise interprets it of the Angels, as also Grotius, who adds, Angeli stellarum nomine appellantur ob cœlestem naturam ac splendorem. See my Alphabet of Prophetick Iconisms.*

*And as for the last allegation, the prognostick of weather from the Redness of the skie acknowledged by our Saviour, though J. B. often mentions that instance, I do not see how it makes more for Astrology than the Neat-herds brended Cow, by whose frisking and gadding he could prognostick it would be rain, or any of those Διομνεία, which Aratus recites in his Astronomical Poem. These things are Meteorological not Astrological, neither is that redness of the skie in the Heavens but in this lower part of our Atmosphere.*

*Thus I think I have sufficiently answered all his Arguments whereby he would prove Astrology a sacred and Divine Science. And at most all these Allegations, if they had any weight in them at all, could but prove it is a lawful Science, not sacred or Divine. Because Joseph taught the Egyptians Astrology, therefore Astrology is a sacred or Divine Science. You may as well argue, Because he taught them the use of the Fiddle, and of the Plough, as Diodorus sayes Hermes did, That Fidling and Ploughing are Divine Sciences. But enough of this.*

*And*

*And that it is rather a Rag of old Paganism than a Divine Science, appears from that of Deuteronomy above-cited, the Pagans being worshippers of the Host of Heaven, as Rulers and Disposers of all things here on Earth. What then could be a greater accomplishment of a Pagan Priest, than to know in what time and order, and in what aspects one with another these Celestial Deities dispose things here below, and what a Temptation to him to pretend he knew it whether he did or no, and also to the vagrant Dæmons of the air, to further him in the entanglements of this vanity. This I hope J. B. himself will think no rash conjecture, especially if he consider withal what Jeremias sayes, ch. 10. Thus saith the Lord, Learn not the way of the Heathen, and be not dismay'd at the signs of Heaven. For the Heathens are dismay'd at them. By which Text, not only Clarus, but the Catholick Church and chiefest Fathers, do hold Astrologers and they that believe them, to be perstringed; the conceit, That the Configuration of the Heavenly Bodies is the cause of all our wo or weal here below, driving the Nations headlong into Idolatry. And Grotius himself upon the Text, Juxta vias gentium nolite discere. Chaldaeos, sayes he, maxime intelligit, unde nomen Arti Chaldaicæ, that is to say, Astrologiæ.*

*sect. 8. Nor could any thing but levity of mind and vain-glory, induce Cardan to pretend the Calculating our Saviours Nativity, &c. This sentence of mine with others (p. 2.) J. B. perstringes, as if it were unjustly spoken concerning Cardan. But for his levity of mind and vain-glory, that περὶ ἀστρολογίας that so frequently occurs in his writings, is sufficient Testimony to any one that has read them, though*  
not



not altogether so much as I have done. And that ingenious Writer whom I above mentioned names this amongst the chiefest things that hurried Cardan on to that madness and disorder of mind he seemed to labour under, viz. Immoderatam gloriæ Cupidinem, Excessive desire of Fame and Glory, or of an immortal Memory, which himself acknowledges himself thirsty after. So little wrong is done to him in this.

And there was a levity of mind and temerity in this feat of his, both because the Year of Christ's Birth was accounted uncertain amongst the learned, and because Astrology it self is but a thing groundless and vain, as I hope I have made plain in the ensuing Chapters, and shall solidly maintain what I have said against all J. B. his Evasions or Exceptions.

And Astrology it self a thing wholly groundless and frivolous, &c. To this he Answers (p. 34.) But he forgets, sayes he, his former acknowledgments (he means my After-acknowledgments, for those acknowledgments are made in the following Chapters, if at all, not in the Chapter going before) how there was much in the Effects and Acts of the Moon, and that the effect of the Sun in his course is conspicuous, in making an Annual Resurrection as it were of Plants and Animals, &c. Repl. But he is to consider, that this is no part of that Astrology that I oppose, which is that which stands upon such imaginary Fundamentals as I have described from the second Section of ch. 15. to the end of that Chapter. And besides, in that whole fifteenth Chapter I set down what Astrologers hold, not what I acknowledge. And I expect that their grounds should be establish-

ed either upon sense or reason. Now the pretended Qualities and Effects of the other Planets, are not sensible to us as those of the Sun and Moon, nor is it rationally deduced, that if these two Planets whose Discus's appear so big, have a real influence upon things here on Earth, that therefore all the Planets and Stars, be their Discus's never so little in comparison of the others, shall have considerable effects and influences also. Which methinks is as unskilfully concluded, as if one should say, because the Moon Eclipses the Sun, therefore Mercury and Venus must Eclipse the Sun, they being Planets as well as the Moon, not considering how much nearer they are to the Sun and further off from us, so that the Cones of their shadows cannot reach us.

sect. 9. Did not the Reflection upon the insufferable Impudence of Cardan, &c. It will not be amiss here to take notice what J. B. has writ touching all the hard language (as he conceives) in this Chapter against Cardan and Vaninus, and how he concerns himself in it. Which I do the rather to do J. B. right, that his Protestation whereby he would clear himself, may be heard. J. B. therefore on this Chapter writes thus (p. 2, 3.) And whereas my self missing of the hap to read the Mystery of Godliness according to this Doctors Explanation, and therefore little dreaming of any Blasphemy or Irreligion, or accursedness in the Art of Astrology, but rather verily expecting to do God Almighty and his Holy Church all possible right and honour by it, even I my self also, without consulting Cardan, have Calculated a Scheme of our ever blessed Saviours Nativity, and made use of this very Astrology, against which the Doctor is so bitterly angry, together with other circum-



circumstances to demonstrate the certainty of the Day and Year of Christs Birth, which the Doctor sayes is so uncertain amongst the most accurate Chronologers: and ere I was aware, by so doing, I find my self dropt within the compas of the Doctors long lash, and unhappily situated in Company with the high-minded, vain-glorious, insufferably impudent, villainous, insulters, Blasphemers, and irreligious Students of the accursed Art. Only I have this advantage, that I am yet alive, and have my Pen in my hand to answer for my self. Which had *Cardan* and *Vaninus* also been able to perform, certainly the Doctor had never written of them at this rate as we read him.

*I have transcribed this long passage mainly in behalf of Mr. Butler himself, for whom I must confess I have so much Charity as to believe his profession, touching his Calculating our Saviours Nativity, to be so far true, namely that he had no irreligious design in it. And if Cardan and Vaninus had been persons of whom I suspected as little as of Mr. Butler, knowing nothing at all of him, I should never have run out into this sharpness of stile against them, nor against Astrology. But by reading of Vaninus, understanding that Cardan fetched the Law of Moses from Saturn, of Christ from Jupiter and Mercury, of Mahomet from Sol and Mars, and the Law of Idolaters from the Moon and Mars, making Moses, Christ and Mahomet, all of them mere Sydereal Prophets alike, as I have here described in this fourteenth Chapter, and how Vaninus exults in these principles of Cardan, in whose writings I had observed many passages that tend to Irreligion and Atheism, though it may be he was more a Mad-man than a fixed Atheist; these things I say, how could they but excite any serious*

rious mans indignation against them, they offering such Principles to the World as must needs make the Christian Religion contemptible, and defeat the ends thereof: And, which I was here more particularly concerned in, elude the solidity of such Arguments as I had brought for the demonstration of Christianity. And, would it not raise any mans zeal to see the truth and usefulness of such a Religion whistled away by so vain an Imposture as Astrology. Read my *Enthusiasmus Triumphatus*, Sect. 48. which I wrote before my *Mystery of Godliness*.

Now let us compare the harshness of my language with the hainousness of the offence in Cardan and Vaninus. Touching Cardan's light-mindedness and vain-glory, I have spoke already, and need not repeat it. For the terming of it, his insufferable impudence in pretending by his *Calculating Christs Nativity* that he had found him to be but a Brat of the Stars, whom we believe to have been conceived by the Holy Ghost; if that Language, insufferable impudence, be not within moderation here, let the whole Christian World judge. And it is the greater impudence that he durst declare so from such a groundless, whimzical, and falsely so called Science, as *Judiciary Astrology* is. And the Case standing thus, and Vaninus so exulting in these phantastick principles of Cardan, and insulting over the Christian Religion in vertue of them, how can this gear be called less than villainous, unless such words must be expunged the Dictionary, and never come into use amongst men? And then for Cardan and Vaninus, their combining together to blaspheme God; Is it not manifest they blaspheme God, when they deny his particular Providence, and reproach Christ who

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is the Son of God, and miraculously conceived by the Holy Ghost, in making him but the Off-spring of the Stars, which they make every Brute as much as he. And if any Instrument which is made use of for some direful and accursed Action, in an ordinary strain of Rhetorick is called accursed, much more may such a vain Art made use of for such impious purposes be called an accursed Art also.

But that J. B. conceits, that if Cardan and Vaninus had been alive with their Pens in their hands, I had never adventured to write at this rate against them, that is only his surmize. For they had nothing but Railing and Reasoning to oppose me with, and as for the former, I should have served them as I have J. B. their fellow Astrologer, neither be troubled at it nor have troubled my self with answering it. And as for the latter, I am confident, Vaninus was a less skilful Astrologer than J. B. and Cardan not more able to shuffle for himself in a sophistical show of Reason than he. And therefore if I vanquish J. B. it may justly go for a Victory over them both. Which we shall try when I come to reply upon his Allegations against my sixteenth Chapter, where I confute the Fundamentals of Astrology. But in the mean time I will observe the injurious cunning of J. B. who has thus raked together all the harsh language of this Chapter against Cardan and Vaninus and their beloved Art, but concealed the occasions given for such sharpness of speech, that it may the easilier seem railing. But the Reader I hope, having perused the whole Chapter will readily acquit me of that unjust charge.

I will only take notice what he saith (p. 34.) particularly touching that passage, To lay open the  
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vanity of their accursed Art, and then I shall pass to the following Chapters. Ans. But then belike, sayes he, Moses and Daniel, and the three Children, and the famous Melancthon, were all accursed persons for studying of it, at least they were so in the Doctors eye, how ever holy Writ and all good men may say to the contrary. Repl. As for the making of Moses and Daniel, and the three Children students of Astrology, that it is a mere amiable Dream of J. B.'s, I have proved above. And admit that Melancthon was a Student of Astrology, it follows not from any thing that I have writ, that he was an accursed person, or that I thought him so. The Axe that cut off King Charles his Head, would any think it a forced strain of speech to call it an accursed Axe, it being abused to such an accursed purpose as I have answered above? I think it argued Melancthon less considerate, that he would embrace or countenance so vaine a study, if he did so, but that will not amount to make him to be, or to be esteemed by me or any one else that is reasonable, an accursed person. My self had, but that more important occasions drew me away, turned Student of the Astrological Game, a Friend of mine giving me a Copy of his MS. he wrote of it, and my self providing my self with Astrological Chess-men, as I may so call them, a double set of the seven Planets, and of Caput and Cauda Draconis. Which, if Mr. J. B. be a practitioner of the sport, they are at his service. And I think the study of Astrology is rather a Play or Game, such as Chess, which is not *φύσει* but *τέσει*, than any natural Science, much less Divine. Nor am I of so rude a nature as not to bear with the ludicrous humours of others, nor yet so senseless as not to be



be offended with their impieties, or what ever approaches over near it, as any serious Christian ought to be.

And therefore though J.B. has made a fair protestation in his own behalf, as if he verily expected to do God Almighty and his holy Church all possible right and honour by Calculating the Nativity of our Saviour, and that any candid Reader ought to accept of his Protestation so far forth as it excuses him from any evil intent against Religion and our blessed Lord: yet I cannot but declare, that no man can excuse him from great Temerity and Imprudence, who reads and observes, in his descant on Christs Nativities-Scheme, which he pretends to have described, those things he has writ in that bold and rash manner. *Christolog.* p. 276. Though Jupiter, says he, on the Ascendant promises well, yet Mars is set as if he stood on purpose to destroy a Nativity, so opposite to Jupiter and the Ascendant, and being strong withal he seems to threaten all good qualities with an overturn, infusing nothing but choler, fury, and malice into the Natives head, and disposing of the Moon he makes her do so too. The Sun also looks upon the Cusp ascending with an evil Quadrature, and such as usually renders a Native much more proud and ambitious than either wise or good natured, and Mercury complying with Sol in the same Aspect, endeavours to encline this sacred person to theft and lies. *This, to speak freely, looks like a Nativity-Libel against our Saviour, and an anticipative Accusation exhibiting an ill Character of him, before by his Age he was in a capacity of doing either good or evil.*

But to do J.B. right, after he has thus broken our  
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Saviours head, he gives him a Plaister. But what now, says he, was Jesus thus, or rather does not Astrology bely him? No neither. For had these evil Aspects courted an ordinary nature unto evil manners naturally, yet would they not have forced him, but he might have overcome all by gracious habits; but much more than this must we note in the ever blessed our Lord Jesus Christ, &c. For my own part I am willing to receive this as a σφόν φαρμακόν, as a Plaister broad enough to cover the wound he has given our ever blessed Lord Jesus. But how he will be able to hold the Fingers of his beloved Vaninus, that great Patron of Astrology, and his Atheistical Followers from raking into this sore, notwithstanding the fence of his Plaster, I cannot tell. I have heard of a story of an Hector-like Wit, who hearing this descant of J. B.'s on our Saviours Nativity-Scheme, that Mercury in such a posture inclined him to theft, rapt out a great Oath and said it was very likely, and that his sending his Disciples for another mans Colt (Luk. 19.) to bring him to him, was an effect of that Aspect of Mercury. Which notwithstanding was very ignorantly as well as impiously applid; the Colt being brought away not without the Owners consent; besides that Christ was true Owner and Lord of all. The Earth is the Lords and the fulness thereof, as the Psalmist speaks: Not to add that Cabbalistical Notion, that the Soul of the Messias is Domina quatuor Mundorum. And to this in all likelihood might our Saviour allude when he had his Disciples say, The Lord hath need of him. See Psalm 24. But to hold on.

And now will not others be as prone to impute his high zeal in whipping the buyers and sellers out of the



*the Temple, to the influence of Mars infusing nothing but choler and fury into the Natives head, as J. B. phrases it? And his declaring himself to be the Son of God, and that his Father works hitherto and he works, and that he is said, Hebr. 12. for the joy that was set before him to have endured the Cross, and to have despised the shame, and to have sat down at the right hand of the throne of God; will they not be prone to impute all this to the Sun's looking upon the Cusp ascending with an evil Quadrature, and such as renders the Native more proud and ambitious than either good-natured or wise? For such certainly would be his beloved Vaninus's descant upon this last point, who suggests in his Dialogues, that Christ offered himself to be crucified, ad comparandam apud posteros æterni nominis gloriam, which, if that had been all, had proved him indeed more ambitious than wise, to cut himself off in the midst of his days, for an empty name. And in the same Dialogues he says; Great Conjunctions of the Stars happening, and by their influences Miracles here appearing upon Earth, some cunning man observing this, and being thirsty after eternal Fame, gives himself out for a Prophet and one sent from God, and ascribing these Miracles to his own fictitious Omnipotency, (they being indeed done by the Stars) is admired and adored by the deluded People. And thus Vaninus will accommodate the Aspect of Mercury, not only to Theft, but also to Lies, and all that Christ assumed to himself, or did or suffered, that made way to his Exaltation, he will apply to the evil Quadrature of the Sun so looking upon the Cusp ascending. Inasmuch, that considering the wound, and the Plaiſter that J. B. has given our Saviour, as*

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*touching his Nativity, I must confess, though I am loth to speak any thing harsh or grating, that his venting of such strange stuff, is too apparent an Argument of either gross Imprudence, or deep Hypocrisy, the thing being so abusable by wicked and Atheistical men, such as Vaninus and his Crue; notwithstanding the whole business of Astrology is a mere imposture, and if there were any thing in it, that J. B. is quite out, not only in the hour or minute, but in the year of Christs Nativity (as I shall shew in its due place) and that our Saviours zeal in whipping the buyers and sellers out of the Temple, was out of a deep love and pity to the Gentiles, despised by the Jews, not out of rage and malice, which Mars is pretended to infuse in his Nativity, nor the joy set before him the gratifying any ambition that the evil Quadrature of the Sun might signify, but his desire of being in an universal capacity of saving the Souls of men. Nor lastly, was it suggested to him by Mercury to give out that he was a Prophet, and the Son of God, but a voice from Heaven witnessed so in audience of the people, and his own sense and Conscience illuminated by the Holy Ghost, and answered by the perpetual assistances and operations of him that sent him assured him thereof. But notwithstanding, I say, all these most certain truths the Vaninian Atheists will click at and stick to what they would have, and will be gaily gratified by this extravagant, immodest, and imprudent Essay of J. B. for I would be loth to charge him of so deep Hypocrisy as he would lie obnoxious to, if he had been aware of these grand inconveniencies.*

*And therefore, I hope, by this time he is so sensible.*



*ble of his mistake, that he could wish he had employed his time better than in such a mischievous and scandalous Curiosity, and that he will think more favourably of my just though sharp reprehensions of Cardan and Vaninus, than either to deem it or term it Railing or Reviling.*

## CHAP. XV.

1. *The general plausibilities for the Art of Astrology propounded.* 2. *The first rudiments of the said Art. The Qualities of the Planets, and their penetrancy through the Earth.* 3. *That the Earth is as pervious to them as the Air, and of their division of the Zodiack into Trigons, &c.* 4. *The Essential Dignities of the Planets.* 5. *Their Accidental Dignities.* 6. *Of the twelve Celestial Houses, and the five ways of erecting a Scheme.* 7. *The requisiteness of the exact knowledge of the moment of time, and of the true longitude and latitude of the place.* 8. *Direction what it is, and which the chiefest Directors or Significators.* 9. *Of the 'Aqérens and 'Avaiperns, or Apheta and Anæreta, and the time when the Anæreta gives the fatal stroke.*

I. I shall therefore make this short digression to expose to your view the extreme folly and frivolousness of the whole pretended Art of Astrology, whose main general Reasons and particular Principles are in brief as followeth.

First, they alledge, that it is a thing beyond all

belief, that such an innumerable Company of Stars, whose light is not considerable, nor their position so exact for ornament, should be made for nothing else but to look upon. Therefore, say they, there is some other mystery in it, and that they are endued with certain hidden influences, and have their several peculiar virtues, as distinct as the Herbs and Flowers of the Field, and it is their Art of *Astrology* that professeth the knowledge thereof.

Again, The Earth and Water being such *simple Bodies* as they are, the *various* productions in Nature could not be, were it not for that infinite variety of those Celestial Bodies, the Stars, and their several influences upon the Earth. This their great Champion Sir *Christopher Heydon* urges as a principal Argument for them.

Thirdly, That it is plain that the *Moon* hath a moist Influence, and that at her full the Brains of Beasts generally, the Eyes of Cats, and the meat of Shell-fishes are swell'd to a greater bigness; and that they are lessened in the Change.

Fourthly, That the *Moon* also, to our wonderment, guides the Ebbing and Flowing of the Sea, whose influence is equally seen when she is under the *Horizon* as when above, when near our *Nadir* as when near our *Zenith*. Whence, say they, it is plain, that the Heavenly Bodies have not only a power or influence, besides Light, but more searching and penetrating than light it self, as being able to make its way through the thickness of the Earth, and to reach its effect on the further side thereof. Both which wonders they further confirm from the *Magnetical Needle*, that looks toward the *Pole-Star*, though on the other side of the *Tropick of Capricorn*; where  
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the North Pole will be hidden twenty or thirty degrees below the Horizon. Whence it is manifest, say they, that the influence of the *Pole-Star* pierces through the bowels of the Earth, and is a notorious Argument of that secret and irresistible virtue of the rest of the Heavenly Bodies.

Fifthly, The *Station, Direction* and *Repedation* of the Planets is a thing so strange and mysterious, that it is not likely they should make those odd motions, unless those waglings this way and that way, those goings backward and forward were a certain reeling or spinning the Fates and Fortunes of things or persons here below.

Sixthly and lastly, Yearly experience teaches us that the approach of the *sun* renews the World and makes an annual Resurrection of Plants and Insects, and such living Creatures as are born of putrefaction, and have no other Father than the fiery-bearded Sun. If then this one Planet does such rare feats, certainly the rest of the Planets and fixed Stars do not stand for Cyphers, but have their virtues and operations as well as he, whose efficacy and influence, say these Star-gazers, our Art does punctually and particularly define. You may add if you will out of *Origanus*, the heat of the *Dog-Star*, and the moist influence of *Arcturus* and the *Hyades*. \* These are the *general* plausibilities that these Deceivers endeavour to countenance their profession by. But we shall now set down the main *particular* Principles and Fundamental Rudiments of their so much-admired science, as they would have it esteemed, and then shall orderly answer to them both.

2. According therefore to *Origanus*, whom I shall chiefly follow in setting down these Astrological Principles

Principles, I do not say all, but what is sufficient; nor will I set down any but what they acknowledge for Principles, nor omit any that are so considerable as these I set down:

First, It is thought by them, that the *Planets* have the most influence upon Terrestrial Bodies, but that the fixt Stars also as well as they have virtues so potent as to pierce the very penetrals of the Earth: \* That of the Planets the *Sun* is hot and moist rather than drying: That *Mars* is hot and parchingly drying: That *Saturn* hinders the warm influence of the other Stars, and is in an high degree *frigefactive*, as also *exsiccativæ*. From these two Qualities contrary to the Principles of life, *Saturn* is termed *Infortuna major*, *Mars*, *Infortuna minor*; because heat is not contrary to life, though driness be. *Jupiter* is also deemed *Fortuna major*, because he hath sufficient moisture well tempered with heat: But *Venus*, *Fortuna minor*, because her moisture exceeds her warmth. From this distinction of hot, cold, dry and moist, the *Planets* are also divided into *Masculine* and *Feminine*, *Diurnal* and *Nocturnal*, &c. So that if these conceits of driness, moistness, coldness and heat fail, all the rest fail.

3. But I think that principle more observable which is touched upon already, That the influence of the Stars and Planets do pass freely through the Earth; which is implied in that Aphorism of *Ptolemy* cited by *Origanus*, *Masculoscere & efficaciores dici Planetas, qui ab Horizonte ortivo vel occiduo deducuntur ad Meridianum supra vel infra terram, Effeminari vero qui contrá*. Which plainly implies, that their Influences pass as easily through the Earth as through the Air: otherwise surely those Planets that tended



tended from the Western Horizon toward the Meridian under the Earth, would have the disadvantage of it. That also goes upon the same Hypothesis, that the Earth is no impediment, namely, that *Jupiter* being *Consignificatour* in the second House, denotes riches; and that by how many more Planets there be in the sixth House, by so much more subject to Diseases the Child will be. That the fixt Stars and Planets do most potently act in the *Cardines* of the *Celestial Theme*, of which *Imum Cæli* is one. Which supposes the Earth as pervious as the very Air to the Celestial Influences.

To omit other divisions of the Signs into *Mobilia*, *Fixa*, and *Bicorporea*, into *Masculine* and *Feminine*, &c. I shall only set down that more noised division of them into *Trigons*, viz. the Fiery Trigon, *Aries*, *Leo*, *Sagittarius*; the Earthly, *Taurus*, *Virgo*, *Capricorn*; Aerial, *Gemini*, *Libra*, *Aquarius*; Watery, *Cancer*, *Scorpius*, *Pisces*.

4. They teach us also fine things of the *Dignities* of the *Planets*: which are either *Essential* or *Accidental*. An *Essential* Dignity is nothing else but the encrease of the innate virtue of the Planet by being in such or such a sign of the Zodiack, as *Origanus* hath defined.

The first *Essential* Dignity is the *House* of the Planet. As for Example, *Leo* is the House of the Sun, *Cancer* of the Moon. And because there are more signs than Planets, it falls to the share of the rest to have two Houses a piece, so aspected to the Houses of the *Luminaries* as becomes the *Goodness* or *Malignity* of their Natures. As for Example, *Capricorn* and *Aquarius* must be the Houses of unfortunate *Saturn*, because their aspect is *opposite* to the Houses of the

the *Luminaries*. *Sagittarius* and *Pisces* the Houses of *Jupiter*, because the Aspect to the foresaid Houses of the Sun and Moon, is a benign Aspect, namely, *Trine*. But now *Mars* has *Aries* and *Scorpius* for his Houses, because he forsooth himself being a malignant Planet may have his \* Houses in a malignant posture to the Houses of the Sun and Moon, namely, in a *Quartile* Aspect, &c. And as to be in their own Houses is a dignity, so to be in the sign opposite they call *Exilium*, and account it a great detriment to the Planet.

The second Essential dignity is *Exaltation*: as *Aries* is the *Exaltation* of the Sun, because his Efficacy is so apparent in Spring, and therefore his *casus* must be in *Libra*: which must on the contrary be the *exaltation* of *Saturn*, that Planet being of a cold temper contrary to the Sun. The *Dragon's Head* also is exalted in *Gemini*, as *Albumasar* out of *Hermes* has given us to understand, and depressed in *Sagittarius*.

The third Essential Dignity is *Triangularity* or *Triplicity*, whereby certain Planets are constituted the *τετρωονεστροτες* of their respective *Trigons*. *Sol* and *Jupiter* of the *Fiery Trigon*; The *Moon* and *Venus* of the *Earthly Trigon*; *Saturn* and *Mercury* of the *Aereal*: and because there are not eight Planets, but seven only, *Mars* is the sole *Trigonocrator* of the *Watery Triplicity*. I omit to say any thing of the *δπνηεστροεα* or Dignity of *Terms* in which the two *Luminaries* are not concerned. *Carpentum*, which is the fifth Dignity, is but \* a coacervation of the four precedent. *Persona* or *Almugea* is when there is the same Configuration betwixt the Sun and Moon, and another Planet, as there is betwixt their Houses.



Houses. *Decanat* is the prefecture of the Planets \* over every ten degrees of the signs in the *Zodiack*. *Mars* over the first ten degrees of *Aries*, *Sol* over the second, *Venus* over the third; *Mercury* over the first ten of *Taurus*; the *Moon* over the second; *Saturn* over the third; and so on according to the order of the Planets, till all the ten degrees of the *Zodiack* be gone through.

The last Essential Dignity is *Gaudium*, which is competible only to those Planets that have two Houses, and is when a Planet is placed in that House which is most agreeable to his nature.

The chief of these Dignities are *House*, *Exaltation*, and *Triplicity*. For the first has five powers, the second four, the third three. But *ὀφνηεατοετα* has but two, and *Almugea* and *Gaudium* but one apiece.

5. The *Accidental* Dignities arise either from their posture to the Sun, or from their motion in their Orbs, or from their mutual Configuration.

In regard of their *Position* to the Sun, they are either in *Cazimi*, or *Combust* or *ὑπάρχει*, or *free from Combustion*, or *Oriental* or *Occidental*. To be in *Cazimi* is to be corporally joined with the Sun, and gives the Planet five Fortitudes. To be *Combust* or *ὑπάρχει* is to be distant some ten or fifteen degrees from the Sun, &c. This position puts four or five Detriments on the Planet. To be free from combustion adds five Fortitudes. *Saturn*, *Jupiter* and *Mars* from their Conjunction to their Opposition with the Sun are *Oriental*, and gain two Fortitudes; but from their Opposition to their Conjunction are *Occidental*, and incur two detriments.

In regard of their motion the Planets are either *Direct*, *Retrograde*, *Swift*, *Slow* or *Stationary*. *Di-*

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*rection* has four Fortitudes, *Retrogradation* five Debilities, *Station* two Debilities.

*Configuration* or Aspect is either *Sextile*, *Quartile*, *Trine*, *Opposition* or *Conjunction*. The Conjunction of benign Planets adds five Fortitudes, of malign five Debilities. *Sextile* and *Trine* are benign Aspects, *Quartile* and *Opposition* malign, &c.

6. But to climb nearer to the top of their Artifice, let us now set down their witty contrivance of the Heavens into twelve *Houses* in their Erection of their Astrological Scheme. The first House begins at the East *Horizon*, and is to be numbred according to the series of the Signs Eastward, and is called *Horoscopus* and *Domus vite*. The second ἀναγορά and *Domus lucris*. The third δαΐμων and *Domus Fortune*. The fourth ὑπὸ γαίῃ, *Imum Cæli*, and *Domus Patrimonii*. The fifth ἀγαθὴ τύχη and *Domus liberorum*. The sixth κακὴ τύχη and *Domus Aegritudinum*. The seventh θάνατος and *Domus Nuptiarum*. The eighth ἐπιμαρτυροῦσα and *Domus Mortis*. The ninth θεὸς and *Domus Religionis*. The tenth προσέσμινα, *Cor cæli* and *Domus Honorum*. The eleventh ἀγαθοδαίμων, or *Domus Amicorum*. The twelfth κακοδαίμων, or *Domus Carceris*. Every one of these Houses has its Consignificator. The first House, *Saturn*, the second *Jupiter*, the third *Mars*, the fourth *Sol*, and so on, according to the Ptolemaical Order of the Planets. According to which also they constitute their χρονοκεῖρατες, or *Alfridarii*, giving the Planets a septennial Dominion in succession from the Nativity. The first *Septennium* to the *Moon*, the second to *Mercury*, the third to *Venus*, &c.

Now this Erection of a Scheme and distribution of the Heavens into twelve Houses, is no less than five manner



manner of ways, as || *Origanus* has set down. The first of *Julius Firmicus*, who draws his Circles through the Poles of the *Zodiack*. The second of *Aben Ezra*, who divides the *Æquator* into twelve equal parts, as the other did the *Zodiack*, by the drawing of six great Circles through the mutual Sections of the *Horizon* and *Meridian*, and through each thirtieth degree of the *Æquator*. The third is that of *Campanus*, who divides the principal Vertical into twelve equal parts, by Arches drawn through the common interfections of the *Meridian* and *Horizon*. Fourthly, *Alcabitus* draws the Circles through the Poles of the World, and certain equidistant points in the semidiurnal and seminocturnal Arches of the Ascension of the *Ecliptick*. And lastly, *Porphyrius* divides the two Oriental parts of the *Zodiack* intercepted betwixt the *Horizon* and *Meridian* above and below into three equal parts apiece. So many ways are there of building Houses or Castles in the Air.

7. That the *Erection of a Scheme* may foretel right the *Fate of the Infant*, the time of the Birth is to be known exactly. For if you miss a degree in the time of the Birth, it will breed a Years error in the Prognostication; if but five minutes, a month, &c. For which purpose also it is as necessary to know the Longitude and Latitude of the place.

8. After the erection of so accurate a Scheme, they pretend to be able to foretel the time of the main Accidents of a mans life, and that either by *Profection annual* and *Transition*, or by *Direction*. The last is the chief: and therefore not to fill your Ears overmuch with the wretched gibberish of Gypsies, when I have intimated that the first of the two former run all

¶ De moti-  
bus Part. 2.  
Cap. 15.

upon Aspects, and that *Transition* is nothing else but the passing of a Planet through the places of the Nativity, whether its own, or of other Planets, or of the Horoscope, &c. I shall force my self a little more fully to define to you, out of ¶ *Origanus*, the nature of *Direction*. Which is, *The invention of the Arch of the Æquator, which is intercepted betwixt two Circles of Position, drawn through two places of the Zodiack, the one whereof the Significator possesses, the other the Promissor, and ascends or descends with the Arch of the Ecliptick in the posture of the sphere given.* The term from which the computation is made is the *significator*, the term to which, the *Promissor*. As if *Sol* be directed to *Mars*, *Sol* signifies Dignities, and *Mars* the nature of those Dignities; and the distance of the time is computed by *Direction*. I shall omit to tell you that all the Planets and all the Houses are capable of *Direction*, if we would accurately examine a Scheme. But the chiefest *Directors* or *Significators* are, 1. \* The *Ἀφῆις*, which the Arabians call *Hylech* from  $\gamma\eta\eta$ , the Latines, *Emissor* or *Prorogator vite*. 2. The *Moon* for the affections of the mind. 3. The *Sun*, even then also when he is the *Ἀφῆις* for the condition of life and Dignities. 4. The *Horoscope* for Health and peregrinations. 5. The *Medium Cæli* for Marriage and Procreation of Children. 6. \* The  $\kappa\lambda\eta\rho\epsilon\iota\varsigma\ \tau\acute{\upsilon}\chi\eta\varsigma$ , or the *Part of Fortune* for increase or decrease of riches.

9. But the chiefest of all is *ἀφῆις*, as respecting life it self, which is directed to the *ἀναιρετις*, or *Intersector*, or *Slayer*. Which is, suppose, either some Planet which is present in the eighth House, as *Saturn* or *Mars*, or the *Almuten* of the eighth House, or the



the Planet join'd to the *Almuten*, or the *Almuten* of the Planet, or the *Almuten* of the Lord of the eighth House. But the huge mystery is, and that a sad one, that when the *ἀφέρης* comes to the place of the *ἀναιπετής*, that is, the *Emissor* to the place of the *Intersector*, then woe be to the Brat that ever he was born under so unlucky Stars; for there is no remedy but he must die the Death. Nor will his \* *Alcochodon*, or *Almuten Hylegii* avail him any thing, when his *Hyleck* or *Emissor* is once come into the hands of the *ἀναιπετής*, or that *Celestial Butcher*.

These are the most fundamental and most solemn Fooleries (for so I must call them) of their whole Art: and I shall now set my self to demonstrate them to be so, after I have answered those more general plausibilities they would countenance themselves by.

## ANNOTATIONS.

### CHAP. XV. Sect. I.

These are the general Plausibilities, &c. I shall only here note how faithful I have been, and impartial in setting out with the utmost advantages the cause of the Astrologers, in laying down the most plausible Arguments they can alledge, with the best gloss I could. Which is a thing so notorious, that my Antagonist himself cannot but acknowledge it. Which he does with a free and pretty humorous strain of Rhetorick, p. 41. And the truth is, faith  
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he, the Doctor has so ingeniously compiled the Arguments on Astrologies behalf altogether in one Chapter, and set them out in such neat Apparel and so good order, that as they stand holding together so unanimously, and maintaining their cause so chearfully, methinks they look so confidently sweetly on the Opposer, as if they were at strife whether to wooe, or daunt the Adversary to their side. *With such an overcoming beauty, it seems, have I drawn the Portraiture of his beloved Mistress, the most sacred and Divine Science of Astrology, that either awe or pity would turn any one off from defacing so fair and lovely an Image as his enamoured phancy conceives it to be. But it is in pity to himself and all others that are deluded with this fair but false show, that I have discovered the foul flaws thereof, and as much as in me lies demolished this deceitful Idol. Which, that I have really done, I shall show anon by making good my sixteenth and seventeenth Chapters against the Answers of my Adversary, where he offers any shew of Reason. But for his ill language, I shall not so much as bring it into play, whether it come alone or attended with some offers at Reasoning, which I shall ever strip of the ill language as near as I can, and deal with the bare Argument it self.*

*Señ. 2.* That of the Planets the Sun is hot, and moist rather than drying, That Mars is hot and parchingly drying. *Because my Antagonist (p. 25.) denies this to be acknowledged by the Astrologers, I will set down the very words in Origanus, Part. 3. de Effect. Cap. 1. Where, of the Sun, he says, Solis natura est quam sensu percipimus, 1. Potenter calefacere. 2. Paululum exsiccare. Vivificus enim ejus calor est & non vehementer siccus, quoniam quasi humido*



humido jungitur, *As if the heat of the Sun were mingled with moisture, and had something of the nature of warm Oyl, according to Origanus his mind, who is one of their prime Astrologers. And then of Mars, Martis est, saith he, 1. Exsiccare & arefacere. 2. In calefaciendo urere; which surely will amount to what we have expressed, That Mars is hot and parchingly drying.*

*sect. 4. In a malignant posture to the Houses of the Sun and Moon, namely in a Quartile Aspect, &c. For that Quartile is a malignant Aspect with the Astrologers is expressly acknowledged by Dariot in his Judicial Astrology, chap. 10. Some of these, saith he, are Aspects of Amity, as the Trine, and Sextile, others of Enmity and Hatred, as the Quadrate and Opposition. See also Origanus, Part. 3. de Effect. Cap. 6.*

*A Coacervation of the four precedent, &c. Rather an Adjection of some of the precedent dignities. Quinta dignitas, sayes Origanus (Part. 3. de Effect. cap. 4.) composita est ex aliis simplicibus quæ hæcenus declaratae sunt, & vocatur Carpentum, Thronus, seu Regium Solium; Veluti Venus in Tauro & Domo & Trigono potens, Signo illo ut Regio curruatur.*

*Over every ten Degrees of the Signs of the Zodiac. These Decads Dariot calls Faces, as Origanus, Facies Signorum.*

*sect. 8. The 'Aqéms which the Arabians call Hylech, &c. The entire place in Origanus is this. Part. 3. de Effect. Cap. 2. Prorogator vitæ (qui Græcis Κύριος & Ζωὴς, item 'Aqéms quasi Emissarius, Arabibus verò Hylech Ambulator ab Hebræo ָלָךְ ambulare, dicitur) est vel Planeta vel locus Cœli ex cujus digressi-*  
one

one vel directione de statu vitæ judicant Astrologi. *And a little after*, Pleriq; *says he*, imprimis nobilis ille Cyprianus Leovitius, gradum Ascendentis tantummodo assumunt pro Hylech. *And near the beginning of that Chapter*, Horoscopus, *saieth he*, propriissimus est significator vitæ, foelix futura sit an infelix. Foelix quidem est foelicis & benefici Planetæ signo ac Termino, vel etiam beneficorum Planetarum radiis, vel præsentia. Veluti, vitæ validæ statuuntur quibus Aries vel Leo ascendit & Sol est in nona, decima, undecima, vel septima domo. Vel Taurus aut Cancer & Luna in his existit. Infelix autem est vel Termino malo, quando videlicet, Maleficus corpore obsidet Horoscopum, vel etiam Horoscopus incidit in malignam aspectum Malefici, præcipue Interfectionis.

The  $\alpha\lambda\phi\theta$  &  $\tau\upsilon\chi\eta\varsigma$ , or the Part of Fortune, &c. Pars Fortunæ is defined by the Astrologers, locus Zodiaci in quem, numerando ab Ariete, cadit numerus conflatus ex gradu oriente seu Horoscopi, & distantia Solis & Lunæ.

Sec. 9. Nor will his Alchochodon, &c. Alchochoden est stella virtutis ex qua de annis quibus Natus secundum Naturæ cursum victurus est iudicium sumitur (from whence the reason of the name seems to be derived from כוכב stella ad דין judicare) nisi ratione Directionis vel alterius violenti & subiti casus vita Nati citius abruptatur. Origan. Part. 3. de Affectionibus cap. 2.

*These few things I thought worth the while to add for the more easy and full understanding of these brief Rudiments of Astrology, rather than to seem to have said nothing on this Chapter: As indeed there was very little to be said of it, J. B. with other Astrolo-*



*Astrologers, being agreed on the Principles which I have laid down as theirs. But now we are to see how well J. B. has defended them against my Objections, or Confutation of them in the following Chapters. Which we will do with what brevity and clearness we can.*

## CHAP. XVI.

1. *That the Stars and Planets are not useles though there be no truth in Astrology.*
2. *That the Stars are not the causes of the variety of productions here below.*
3. *That the sensible moistening power of the Moon is no Argument for the Influence of other Planets and Stars.*
4. *Nor yet the Flux and Reflux of the Sea, and Direction of the Needle to the North Pole.*
5. *That the Station and Repedation of the Planets is an Argument against the Astrologers.*
6. *That the Influence attributed to the Dog-Star, the Hyades and Orion, is not theirs but the Suns, and that the Suns Influence is only heat.*
7. *The slight occasions of their inventing of those Dignities of the Planets they call Exaltations and Houses, as also that of Aspects.*
8. *Their folly in preferring the Planets before the fixt Stars of the same appearing magnitude, and of their fiction of the First Qualities of the Planets, with those that rise therefrom.*
9. *Their rashness in allowing to the influence of the Heavenly Bodies so free a passage through the Earth.*
10. *Their groundless division of the signs into moveable and fixt, and the ridiculous Effects they*  

Iattribute

*attribute to the Trigons, together with a demonstration of the falseness of the Figment. 11. A Confutation of their Essential Dignities. 12. As also of their Accidental. 13. A subversion of their Erection of Schemes, and distributing of the Heavens into twelve Celestial Houses. 14. Their fond pretences to the knowledge of the exact moment of the Infants Birth. 15. A Confutation of their Animodar and Trutina Hermetis. 16. As also of their method of rectifying a Nativity per Accidentia Nati. 17. His appeal to the skilful, if he has not fundamentally confuted the whole pretended Art of Astrology.*

I. **W**herefore to their first general pretence, That the very Being of the Stars and Planets would be useless, if there be nothing in the Art of Astrology, I answer, That though there were certain Influences and virtues in every one of them, yet it does not follow that they are discovered in their Art: And then again, That though there were none saving that of Light and Heat in the Fixt Stars, it will not follow that they are useless. \* Because the later and wiser Philosophers have made them as so many || Suns: \* which *Hypothesis* our Astrologers must confute before they can make good the force of their first Argument. And for the Planets, they have also suggested that they may have some such like use as our Earth has, *i. e.* to be the Mother of living Creatures, though they have defined nothing concerning the natures of them; whereby their opinion becomes more harmless, and unexceptionable \* as it is in it self highly probable: Forasmuch as the *Earth*, as well as *Saturn*, *Jupiter*, and the rest, moves about the

|| See Book  
3. Chap. 1.  
Sect. 6.  
Also Im-  
mortal.  
Book 3.  
Chap. 19.  
Sect. 4, 5, 6.



the Sun, and is as much a Planet as any of them ; as the best Astronomers do not at all stick now adays to affirm. Which does utterly enervate the force of this first general pretence of the Astrologians.

2. To the second I answer, That the Stars are but Lights of much the same nature as our Sun is, only they are further removed, so that their contribution is much-what the same. And again, nothing turns off their more subtil influence, according to their own concession; and therefore though there were this variety in them, \* yet because all this variety reaches every point of the Earth, the product would be the same, unless the particles of the Earth were diversified by some other cause, which assuredly they are. And thirdly, That neither their own variety, nor the Influences of the Heavens, if they be merely material, are sufficient causes of productions here below. Fourthly, \* That the Celestial matter is every where, and that the Earth swims in it, as Wood doth in Water, so that we need not have recourse to so remote, unknown, activities. And lastly, That that general λόγος σπερματικός, or *spirit of nature*, is also every where ready to contrive the matter into such shapes and virtues as its disposition makes toward. And this is enough and more than enough to take off the edge of the Knights Argument.

3. I do acknowledge that the Moon in her Full swells certain things with moisture ; which effect is both sensible and palpable, and also reasonable, by reason of her proximity, and of the reflection of the Suns beams from her body, which being but of a moderate power, \* melt the Air and vapours into an insinuating liquidness, but do not dissipate them, as his direct beams do by day. Which feat I do not

doubt but that any other of the Planets would perform, \* if they were so placed that their *Discus* would seem of equal bigness with the Moons, and she were removed into their place. \* But it is an unsufferable folly to argue from such both reasonable and palpable effects of the Moon, that the other Planets also and Fixt Stars, have as powerful effects upon us; which yet we can deprehend by neither Reason nor Experience.

4. The like may be answered concerning the *Flux* and *Reflux* of the *Sea*; the ground whereof is rational from what *Des Cartes* has set down in his *Princip. Philos. Part. 4.* namely, \* That the Ellipsis of the Celestial matter is streightned by the Moons Body, which makes the *Æther* flow more swift: which is a plain and mechanical solution of the *Phænomenon*. And then we find by certain experience, that this *Flux* and *Reflux* depends on the course of the Moon, so that there can be no deceit in the business. But when there is no reason nor sufficient experience, that this is the cause of that, to attribute the one to the other is no good Logick. And to that of the *Load-stone* and *Polar-Star*, I say again, as I have said already, that it does not follow, because there are some sensible Effects from the Heavens, certain and constant, that therefore we may imagine what effects we please to proceed from this or that particular Star, without due experience or reason for the same. And then in the next place, That it is not so much the Influence of the Heaven, as the *Magnetism* of the Earth, in which this Direction of the Needle toward the North consists. For the Needle varies in certain Meridians, and some three miles from *Rosseburch*, a Town near upon the very Corner where the *Finnick Seas*, and

*sinus*



*sinus Finnicus* are join'd, the *Needle* amidst a many Sea Rocks turns about, nor ceases so to do for the space of a whole Mile. Which is a further demonstration that the direction of the *Needle* depends upon the Magnetism of the Earth. But truly if the Events which the Astrologers take upon them to predict, did as steadily point to the causes they alledge, This *Planet* or that *Configuration* of Planets, *Signs* or *Stars*, as the *Needle* and *Axis* of the Earth to the North; though they could give no reasons thereof, I could easily allow their Art. But there being such demonstrative Reasons against their Grounds, and no certain experience for them, these particular Allegations concerning the *Moon* and *Pole-Star* will stand them in no stead.

5. The *Station* and *Retrogradation* of the Planets is a very considerable Argument against them, and shews how foolish and imaginary their Art is, that is upheld by such gross mistakes. For they that understand the right *systeme* of the World, \* know very well that those *Phænomena* are not real but seeming: which is a Scurvy Slur to the Astrologers. But this I shall meet with again hereafter:

6. To the last I answer, \* That neither the *Dog-Star*, *Arcturus*, the *Hyades*, nor *Orion*, are conceived to have any such effects as are attributed to them, but then when the Sun is in such places of the *Zodiack* as himself without them would bring forth. And therefore they do fallaciously attribute to those Stars what is really the virtue of the heat of the Sun approaching nearer us, or abiding longer upon us. And as for the wrath of the Dog, which is abated already in some considerable manner, how tame a Creature think you will he be, when the *Anticipation* of the  
*Equi-*

*Æquinoxes* shall appoint him his Kennel as low as *Capricorn*, if the World should so long continue? These may serve for Poetical expressions (such as that of *Virgil*, who attributes that to the Signs which belongs to the Sun;

*Candidus auratis aperit cùm cornibus annum  
Taurus —*

*When the white Bull opens with golden horns  
The early year :)*

but they will not endure the severity of the Laws of an Art, which is, to speak properly, not to entitle things circumstantial and concomitant to real causality. But as for the Suns efficacy it self, I will not deny it, nor yet acknowledge it any more than in the general influence of *Heat*, which cherishes and excites the seminal Principles of things into act and perfection. \* Which is no more mysterious than the *Ægyptians* and *Livia's* Maids of honour hatching of Eggs without the help of the Hen; the same which the Sun does to the Ostriches left upon the sand. And I will also acknowledge that the rest of the Stars do not stand for Cyphers, but that at a competent distance they will have their effect: which the Sun it self has not when removed from us but to the other side of the *Æquator*, whereby his rayes become more oblique. How inconsiderable then think you would he be, if he were removed as far as the fixt Stars, all whose influence put together cannot supply his absence in the depth of Winter? Whence it is plain, that it is a very fond inference to argue that those remote bodies of the fixt Stars and Planets have an influence upon us, because the *Sun* and *Moon* that are so near

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us have ; when as if they were 'as far removed, their influence would assuredly be as insensible as that of the five Planets and fixt Stars.

7. And yet notwithstanding such is the intolerable impudence of the Inventors of Astrology, that they have at random attributed such things to the other Planets and Stars as they have only ground for, if any at all, in the two Luminaries. As for Example, \* because they might observe some more sensible mutation in the Air and Earth at the Suns entring *Aries*, it would be the more tolerable to phansie that sign his *Exaltation*. But now to appoint places of *Exaltation* to other Planets, as *Taurus* to the *Moon*, *Libra* to *Saturn*, is a mere running the Wild-Goose Chase, from one single hint to matters where there is nothing of like reason or experience. So likewise because they had some intimation \* to make *Leo* the *House* of the *Sun*, his heat being then most sensible, and *Cancer* the *House* of the *Moon*, because then she would be most vertical to us; \* they have without either fear or wit bestowed Houses, two a piece, upon the rest of the Planets, though there be neither Reason nor Effect answerable.

And lastly, For *Aspects*. In all likelihood the sensible varieties of the *Phases* of the *Moon* in *Opposition*, *Trine*, and *Quartile*, gave them first occasion to take notice of *Aspects*: \* and then another thing happening, though independent on the course of the *Moon*, namely, that every seventh day, in an *acute* Disease, is *Critical*, and that there are usually at those returns the greatest stirs and alterations in the Patient, and the *Quartile Aspect* of the *Moon* happening also about seven days from the *Conjunction*, and then about seven dayes more she being in *Opposition*; this natural  
Circuit

Circuit of Fermentations in acute Diseases, has given them occasion to slander the *Moon* in those Cases, and for her sake to reproach the Aspects of *Opposition* and *Quadrature*, in all the rest of the Planets. Such small hints as these are the solideſt Foundations of the phantaſtick ſtructure of Astrology. Which we ſhall now ſomething more nearly lay battery to, and ſo ſhatter it, that it ſhall not ſo much as find room in the imaginations of men.

8. To begin therefore with the firſt of their Principles I have ſet down, That they prefer the Planets before the fixt Stars (I mean thoſe ſo remote ones, that they ſeem but about the bigneſs of the greater Stars) is without all reaſon; \* the Planets being but heaps of dead matter much like that of the Earth, and having no light but what they reflect from the Sun. For that which ſeems to be the innate light of the Moon, is but the reflection of the Suns beams from the Earth. Wherefore their activity and influence may juſtly ſeem leſs \* than that of the fixt Stars, which ſhine not with borrowed but innate light. And for their powerful penetrating into the Bowels of the Earth, that is a miſtake ariſing from the ſuppoſed influence of the Moon, on the Flux and Reflux of the Sea, even when ſhe is on the other ſide of the Earth; to which with the like fallacious inference I have  
 || See Sect. 4. || answer'd already. But then, for the Qualities of the Planets, where they define the *sun* to be hot and moiſt, rather than drying, but *Mars* hot and parchingly dry, and *saturn* dry and cold; what will not theſe impudent Impoſtors dare to obtrude upon us, when they will vent ſuch ſtuff as is liable to confutation by our very ſenſes? For does not our very ſenſe tell us that the *sun* is the moſt hot and drying Planet  
 that



that is? His heat it is, and not that of *Mars*, that withers the Grass and Flowers, and parches the tops of Mountains, and even roasts the Inhabitants of the Earth, when they expose their Bodies to his more direct rays. But what faculty could ever inform us, that *Mars* was such a parching and heating Planet, and *Saturn* so cold? Assuredly he that will expose his head to their *Acronycal* Rays, which are most potent, and profess he feels more cold from one, and heat from the other, than he does from the other parts of Heaven, will approve himself as mad as that old Dotard that pretended that he could as often as he listened, plainly hear the Harmony of the Celestial Spheres. \* All the Planets are *opaque* Bodies, and whatever their colour is, are as cold as Earth. For neither yellow nor red clay cast any more heat than white, nor has any soil any sensible influence but what is drawn in by the nose, which sometimes proves wholesome and savory, and sometimes offensive. But how our Star-gazers *Proboscides* should be drawn out to that length as to smell out the different virtues of the Planets, I can no way understand. Wherefore the pronouncing of *Mars* hot and dry, and *Saturn* cold and dry, &c. is a shameless Foolery, and a demonstration of the vanity of the rest of their allotments of the first Qualities to the Planets. \* And since from these they are reputed *Malign* or *Benign*, *Masculine* or *Feminine*, and the like, all this part of their pretended Science is but a Rhapsody of Fooleries also.

9. To the second, of the Earths being so pervious to the influence of the Stars and Planets, I say, first, that it is a Principle without proof, as I have already evinced: and then secondly, if I give them it,

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they will be fain to vomit it up again, it being destructive to their whole Art. For if the rayes and influence of the Stars and Planets have free passage through the body of the Earth, the whole Ceremony of erecting a Scheme for such a Longitude and Latitude is needless; nay, as to the Heavens, the fates of all men would be alike. \* For that hidden influence which governs all would reach to all points from all parts of Heaven at once.

10. Thirdly, Concerning the division of their Signs into *Mobilia*, *Fixa* and *Bicorporea*. The *mobilia* are the *Æquinoctial* and *Solstitial* Signs. The latter whereof might deserve better the name of *Fixa* than *Mobilia*. And in my apprehension the tempers of the Year might as well be said to be begun, suppose the cold in *Sagittarius*, and fixed in *Capricorn*, and the heat in *Gemini*, and fixed in *Cancer*, as begun in *Capricorn*, and fixed in *Aquarius*, &c. But we will wink at small matters. \* That of the *Fier*y, *Aery*, *Earthy* and *watry* *Trigons* is more notorious, and I cannot but smile when I read the effects of them. As for Example, in Physick, as *Dariot* has set down, the *Moon* and *Ascendent* in the *Fier*y Signs comfort the virtue *attractive*, in the *Earthy* signs the *retentive*, the *Aery*, the *digestive*, and the *watery* the *expulsive*. Would any man dare to administer Physick then without consulting the Precepts of Astrology? Also in Husbandry that's a notable one of *Sir Christophers*, who tells us how we may cause a plant to shoot deep into the Earth or higher into the Air, by setting of it at such an Aspect of the *Moon*; namely, if the Moon be in the *Earthy Triplicity*, the root will shoot more downward into the Earth; if in the *Aery* more upward into the Air. Which is a rare

See Sir  
Christopher  
Heydon his  
defence of  
judicial Astrology,  
c. 7. p. 186.



rare secret. Now, to omit the groundless and arbitrary division of the *Zodiack* into these four *Trigons*, of which there is only this one hint, that I can imagine, namely, the fitness of *Leo* for one part of the *Fiery Trigon*, the *Sun* being most hot in that Sign; (from which little inlet all the four Elements flew up into Heaven, and took their places in their respective *Triplicities* in the *Zodiack*, with great nimbleness and agility, playing at leap Frog and skipping over one anothers backs in such sort, that dividing themselves into three equal parts, every *Triental* of an Element found it self a Fellow-member of a *Trine Aspect* :) The best jest of all is,\* that there is no such *Zodiack* in Heaven, or, if you will, no Heaven for such a *Zodiack* as these *Artists* attribute these *Triplicities* to. For this Heaven, and this *Zodiack* we speak of is only an old error of *Ptolemie's* and his followers, who not understanding the true *Systeme* of the World, and the motion of the Earth, in which is salv'd the *Anticipation* of the *Æquinoxes*, have phansied a Heaven above the *Cælum stellatum*, and a *Zodiack* that did not recede from West to East as the Starry *Zodiack* does. And this figment which later Ages have laughed off of the Stage, is the only subject of these renounced *Trigons* and *Triplicities*, which therefore are justly laughed off of the Stage with it. Which discovery is a demonstration that the whole Art of Astrology is but upon frivolous and mere imaginary Principles, as we shall further make manifest. And therefore Physicians proclaim themselves either Cheats or Fools, that would recommend their skill from such vain observations.

II. Fourthly, Now for the *essential Dignities* of the Planets, sith it is nothing but the increase of their

innate virtue by being in such or such a sign, and these being the Signs of that *Zodiack* which has no Heaven, nor is any thing; it is manifest, that the whole Doctrine of *Essential Dignities* falls to the ground. But we will also cast our Eye upon the distinct parts of this vain Figment. And therefore as to the first *Essential Dignity*, the *House* of the Planet; there is no sagacious person but can easily smell out the meaning of making *Leo* the *House* of the *Sun*, namely, not that that Sign has any virtue to increase heat, but that the Sun then has been long near the *Tropick* of *Cancer*, and so has more than ordinarily heated the Earth by so long a stay in so advantageous a posture. And this is it, not the being in his *House* then, that makes the heat so great; for those beyond the other *Tropick* sure are cold enough. The same may be said of *Cancer*, the Moons *House*, that it is *posture*, not the *nature* of the place, that makes her virtue more then to us, but less to our *Antæci*. From this small hint from sense and mistakes of Reason, have they without all reason and sense bestowed *Houses* on the rest of the Planets, \* guiding themselves by the conceit of the malignity and benignity of Aspects. Which

¶ See Sect. 7. to be a mere figment I have || noted already, it having no ground but that rash joining together of *Critical* days with the *Aspects* of the *Moon*.

What a small preferment Astrological *Exaltation* is, you may understand from *Albumazar's* liberality, who amongst the Planets has advanced the *head* and *tail* of the *Dragon* to the same Dignity, which yet are \* nothing else but interfections of the imaginary Circles of the course of the *Moon* and the *Ecliptick*.

¶ See Sect. 7. But of this Dignity I have || spoke enough already, and therefore I pass to the next.



As for the *Τετραγονοειδοτες*, or *Lords* of the *Trigons*, what great pity it was there were not just eight Planets, \* that each *Trigon* might have had its two *Consuls*, and *Mars* not rule solitarily in his watery one? But the foolery of the *Trigons* being already confuted, I need add nothing further concerning this Dignity. \* The Prerogative of the *Οπνηστοτες* is destroyed by that first general Argument, the parts of the Signs being as fictitious as the whole. And as for the *Carpentum* or Royal Seat or *Throne*, it being a compound Dignity compacted of the former, the parts being but imaginary, it is evident, that the whole is a mere nothing.

And that *Persona Planetae*, or *Almugea* is as little, appears from hence, in that *Aspect* is an empty conceit, raised upon no solid ground, as I have more than once already intimated.

And that the *Lords* of the *Decanats* have but imaginary Provinces, is again plain, For that their whole *Zodiack* wherein all those Fripperies are lodged, is but *imaginary*, and their *Order* also of assignation upon a false Hypothesis, viz. according to that ranging of the Planets that is in *Ptolemie's* System.

And lastly, *Gaudium*, the last of the *Essential Dignities*, supposes two falsities; that there are *Houses* in this fictitious *Zodiack*, and that *Planets* are *Masculine* and *Feminine*: which supposition has been confuted already. So that all these *Essential Dignities* are devoid of all substance and reality; and the numbering of their particular fortitudes is the telling out so many nullities to no purpose.

12. Nor can you hope for a better account of their *Accidental Dignities*. *Cazimi*, *Combustion* and *Freeness from Combustion*. How fond and inconsistent.

stent conceits are they? For first it is unreasonable, if they know the nature of the *Planets*, of the *Sun*, and of the Celestial *Vortex*, to make a Planet in *Cazimi* to gain five fortitudes: \* For beyond the *Sun* the Planet is at the furthest distance it can be from us: and *Saturn*, *Jupiter* and *Mars*, a whole Diameter of the *Sun's* Orbit, more distant than when they are in *Opposition* to the *Sun*: and *Venus* and *Mercury* half of their own. \* Besides, how can their virtue pass the body of the *Sun*, \* or the bearing of the *Vortex* against the Planet and against us; and all the attempts of influence from the Planet not be eluded? \* Again, if *Cazimi* on this side the *Sun* be good, why should not beyond the *Sun* be bad? And if *Venus* or *Mercury* in the body of the *Sun* be so considerable, \* how much more are the *spots* of the *Sun* that are far greater? which their ignorance could never reckon in the compute of their *Dignities*. Besides, what wild and disproportionable jumps are these, \* That *Cazimi* should be five fortitudes, and yet *combustion*, which is to be but a little distance from the *Sun*, should be five debilities; and yet to be free from *Combustion*, that is further removed from the body of the *Sun*, should be again five Fortitudes? Things so arbitrary and groundless, that none but sick-brain'd persons can ever believe them.

That also is notoriously foolish, \* That *Saturn*, *Jupiter* and *Mars* from || their *Conjunction* with the || See Chap. 15. Sect. 5. *Sun* to their *Opposition* should have two fortitudes, and from their *Opposition* to *Conjunction* should have two debilities. For in a great part of that Semi-Circle that carries from *Opposition* to *Conjunction*, they are far nearer, and therefore much stronger than in the



the beginning of that Semi-Circle that leads from their *Conjunction* to *Opposition*.

Moreover those *Dignities* and *Debilities* that are cast upon Planets from *Direction*, *Station* and *Retrogradation*, the thing is mainly grounded upon a mistake of the *System* of the World, and ignorance of the Earths Annual motion, and from an Idiotick application of accidents or phrases amongst men. And therefore because when things succeed ill they are said to go backwards, and when we are weary we go more slow, or stand still to breath us, or when we are most vigorous we run swiftest; therefore must *Station* be two debilities, *Retrogradation* no less than five, but *Direction* must be five fortitudes: whereas in reason \* *Station* should rather seal on the effect of the Planet more sure. But the truth is, a \* Planet is neither *Stationary* nor *Retrograde* truly, but in appearance, and therefore these *Debilities* no true ones but imaginary.

The last *Accidental* Dignity is *Configuration* or *Aspect*, the vain grounds whereof have been || alrea- || See Sect. 7.  
dy taxed. To which I add, that it is utterly unreasonable to conceive, \* that *Sextile* and *Trine* should be good, and yet *Quartile* that is betwixt both be stark naught. Nay, it were far more reasonable to conceive, that if *Conjunction* and *Sextile* were good, \* that *Quartile* should be better than *Trine*, as being further from *Opposition*, and because \* the Planets thus affected are in better capacity both of them to strike with more direct raies on the Earth, than if they were in a *Trine* Aspect. And therefore I know no reason imaginable that could move them to have so ill a conceit of *Quartile* Aspect, but because of the great unquietness of acute Diseases that happens about every  
seventh

seventh day, which is the time also of the *Quartile* Aspect of the *Moon*: and therefore the whole mystery of *Aspects* is to be resolved into this rash misapplication.

You have seen now how *little worth* all the Astrological *Dignities* are; and yet out of these huge *Nothings* of their fictitious Art is the whole Fabrick built of whatever predictions they pretend to: So that we may be assured that all is vain and ridiculous.

¶ See Chap.  
15. Sect. 6.

13. Concerning their *twelve Houses of the Nativity*, the Division is arbitrary, \* and their erecting of a Scheme so many ways, and that with like success, an evidence that the success is not upon Art but fortuitous. \* The *Configuration* also of the Houses and those || *Septennial* ~~reversed~~ *or Alfridarii* do intimate that the whole business is but a figment, going upon that false Hypothesis of *Ptolemy*, That the Planets and the Earth have not the Sun to their Centre. But this is not all we have to say against these Celestial Tenements. \* For either the Earth is pervious to all the raies of the Planets and Stars, as well beneath as above the Horizon, or only they above the Horizon shed their virtue on the Child. If the former be true, all Nativities are alike. If the latter, why have they any more than six Houses, and why any at all under the Horizon? And in good sadness what is the meaning that their *Horoscope*, and the sixth House, being Houses of so great concernment, should be under the *Horizon*; especially when they are pleased at other times to pronounce, \* that a Star or Planet that is *Vertical* is most efficacious? And can it be thought any thing but a meer phancy that led them to make the *Horoscope* the House of  
life,



life, namely, because the Stars arise from thence, and are as it were born into the World? whence (as I have shewed their custom to be in other things) they have feigned the rest of the Houses at random. And that you may still be more sure that there is nothing in these *Houses*, (or rather that the Houses themselves are nothing) they are but the distribution of that imaginary *Zodiack* and Heaven, which (I told you || before) the error of *Ptolemy* brought into the || See Sect. 10.  
World, into twelve imaginary Sections, beginning at the East point of this *Zodiack*: So that their Art is perpetually built upon nothing.

14. Now for the exact time of the Nativity, that one should know the very moment when the Child is born, I say it is a curiosity nothing to the purpose. For first, if the hard and thick Earth be pervious to the Raies of Heaven, how easily may those thin coverings of the Womb be penetrated continually by the power of the Stars? and therefore \* even then is the Child as much exposed to them, as when it is newly born. Or if it be not; why may not it some moments after its being born, be still as liable to their influence as in the moment when it was born? For cannot these Influences that pierce the very metal-line bowels of the Earth, pierce a Childs tender skin without any resistance? But supposing this curiosity to be to the purpose; how hard and lubricous a matter is it to come to that exactness they pretend to be requisite? \* For first they must know the exact Longitude of the place, (a thing of extream uncertainty) or else the exactness of time will do them no good. And yet again, their affectation of exactness seems ridiculous, when we cannot well determine the proper time of his Birth. \* For he is born by degrees,  
L and

and few or none come out, after first they appear, in a shorter space than half a quarter of an hour. Wherefore their head being exposed to the starry influence, why should not that Celestial infection pervade their whole body? But suppose that to be the moment of their birth, wherein the whole body is first out, how shall this moment be known? By an exact minute watch, such as *Tycho* had, and Sir *Christopher Heydon* professes himself to have had, which would exactly give him the minute and second scruple of time. But how few Nativity-Casters can boast of the same privilege? Or if they could, to what purpose is it, when it seldom happens that they are in the same House, much less in the same room where the party is delivered? Wherefore the report of the Midwife is the best certainty they have: and how many Nativities have been cast without so much as that? And yet they will confidently predict Fates and Destinies upon an uncertain time given them. For they can, say they, correct it, and reduce it to the right moment of the Nativity, and that by no less than three several ways; by *Trutina Hermetis*, *Animodar*, and *Accidentia Nati*: which how bold and groundless a boast it is, let us now see.

15. *Trutina Hermetis* goes upon this ground, That that degree of the *Zodiack* the Moon is in at the time of *Conception*, the same is the *Horoscope* of the *Nativity*. But what a Foolish subterfuge is this when as the exact time of *Conception*, is as hard to be known as that of the *Nativity*? And if it were known, there is yet no certainty, some coming sooner, some later, as every Mother, Nurse or Midwife knows full well; nor will any of them presume to tell to a day when a Woman shall be brought to Bed.

In



In *Animodar* the Nativity is either *Conjunctional* or *Preventional*, that is, either after or before the Conjunction of the Sun and Moon. If the *Interlunium* precede the time of the Birth, the degree is to be noted in which it happens; if the *Plenilunium*, that degree in which that Luminary is that is above the Horizon in the time of *Opposition*, the Sun by day, the Moon by night. The degrees thus given, the *Almuten Almusteli* is to be found out, which is the Planet that has most *Dignities* in that place of *Opposition* or *Conjunction*; which are *Trigon*, *House*, *Altitude*, ὀρνεα ποεία, and *Aspect*. Then the degree of the sign is to be noted, in which the *Almuten* was at the time of the estimated birth, &c. For I need not hold on; enough has already been said to demonstrate the whole process a Ceremonious Foolery. For the computation being to be made from the place of the *Almuten Almusteli*, and his Election by *Dignities*, and *Dignities* being nothing but empty phantasies and vanities, as I have already proved, the Correction of the Nativity by *Animodar* must needs be idle and vain. Besides that, the *Almuten* being one and the same, as belonging to one and the same Conjunction or Opposition of the Luminaries, how can it be a rule to Children born at the same times in diverse Climates? For it is evident, the *Horoscope* alters with the Clime. And lastly, not only *Picus*, a Foe to Astrology, professes how false both this method of *Animodar*, as also that rule of *Hermes* is, and clashing one with another; but *Origanus* himself, a Friend to the Art, advises us rather to listen to the Relations of *Mother Midnight*, than to give any credit to either of these ways.

See Origan.  
Par. 2. Cap.  
13.

The most certain way of correcting a Scheme of

Nativity in *Origanus* his judgment, is *per Accidentia Nati*, whether good or bad, as Honours, Preferments, Gifts, Sickneſs, Imprisonment, Falls, Conflicts, &c. which way notwithstanding at the first sight is very lubricous. For it is at least disputable and uncertain, whether there be Liberty of Will in man or no. But I will venture further, that for my own part, I think it demonstrable from inward Sense, Reason and Holy Writ, that there is free will in men; whence it will necessarily follow, *Quod multa accidunt hominibus præter naturam præterq; fatum*. Diseases therefore, Imprisonments, Disgraces and Preferments may be brought upon us by the free Agency of our selves or others, and that sooner or later, according as mens Virtues or Vices act. \* Which takes away all certainty of computation *per Accidentia Nati*.

16. Besides, that the manner of it is very frivolous and ridiculous. For it being threefold, as *Origanus* has set down, *Profection Annual*, *Transition* and *Direction*; there is none of them that are any thing more than meer phancies and figments. For what can be more vain and imaginary than their *Annual Profection*, which makes the *Horoscope* and the rest of the *Houses* move thirty degrees a Year till the whole period be finished in twelve? \* Is this Circuit of the *Nativity-Scheme* any where but in their own brain? And then their Predictions or Corrections, are by *Aspects* of the *Cusp* of the *Root* with the *Cusps* of the present Scheme Calculated for this or that Year. And how *Aspects* themselves are nothing, I have again and again taken notice.

And for *Transition*, what is more monstrous than to think that a Planet by passing the same place in  
which



which it self or others Planets were at the Nativity, should cause some notable change in the party born? As if the Planets walked their rounds with perfumed Socks, or that they smelt stronger at the Nativity than at other times, and \* that another Planet come into the trace thereof should exult in the scent, or the same increase the smell: or what is it that can adhere in these points of Heaven that the Planets were found in at the Nativity? or why is not the whole tract of the same scent, or why not expunged by the passage of other Planets? But what will not madness and effascination make a man phancie to uphold his own prejudices? And truly these two *Origanus* himself is willing to quit his hands of, as less sound and allowable: but *Direction* is a principal business with him:

Which yet in good truth will be found as frivolous as the rest. For as in *Transition*, so also in *Direction*, the great change must happen when a *Planet*, or *Cuspe*, or *Aspect* come to the place where such a *Planet* or *Cuspe* were at the *Nativity*. When the *Significator* comes to the place of the *Promissor*, then the feat does not fail to be done. For the *Promissor* is conceived as immoveable, and such as stands still and expects the arrival of the *Significator*: \* which is a demonstration that this *Promissor* is either imaginary *space* or *nothing*: and which of these two think you will keep promise best? nay, the *significator* also, if it be the *Horoscope* or any other House, is imaginary too, as I have demonstrated. And if it be a Planet, seeing yet the Planets move not as a Bird in the Air, or Filthes in the Waters, but as Cork carried down the stream; \* it is plain, how this Planet never gets to that part of the Celestial matter in which the *Promissor* was at the Nativity, the *Promissor*  
ever.

ever sliding away with his own matter in which he swims : and therefore if he hath left any virtue behind him, it must again be deposited in an imaginary space. Which is an undeniable Argument that the whole mystery of *Direction* is imaginary.

Wherefore if *Profection annual*, *Transition* and *Direction* are so vain that they signifie nothing forward, how can we from Events (though they should be judged and reasoned from exactly according to these phantastick Laws) argue backward an exact indication of the time of the Nativity ? If they could have pretended to some rules of nature or Astronomy to have rectified a Geniture by, they had said something ; but this recourse to their own phantastick and fictitious Principles proves nothing at all.

17. And thus have I run through the eighth and ninth Sections of the foregoing Chapter before I was aware. And he that has but moderate skill in the solid Principles of natural Philosophy and Astronomy, and but a competent patience to listen to my close reasonings therefrom, cannot but acknowledge, that I have fundamentally confuted the whole Art of *Astrology*, and that he has heard all their fine terms of *Horoscope*, and the *Celestial Houses*, *Exaltation*, *Triplicity*, *Trigons*, *Aspects benign* and *malign*, *Station*, *Retrogradation*, *Combustion*, *Cazimi*, *Significator*, *Promissor*, *Apheta*, *Anareta*, *Trigonocrator*, *Horecrator*, *Almugea*, *Almuten*, *Alcochodon*, together with the rest of their sonorous nothings, to have fallen down with a clatter like a pile of dry bones by the battery I have laid against them. And truly here I would not stick to pronounce I have perfectly vanquished the Enemy, did I not spie a little *blind Fort*, to which these Fugitives usually make their



their escape. And surely by the Title it should be a very strong one; They call it *Experience* or *Observation of Events*, which they boast to be accurately agreeable to their predictions.

## ANNOTATIONS.

## CHAP. XVI. Sect. I.

**B**Ecause the later and wiser Philosophers have made them as so many Suns. Ans. *As if because they are Suns, says J. B. (p. 54.) it were excuse enough for them to stand for Cyphers. Whereas standing for Suns the more rather is expected from them, the Sun being the Prince of all Stars, &c.* Repl. *If they be Suns they cannot stand for Cyphers, but be of the same import that our Sun is, who administers light and heat to those in his respective Vortex. Neither, it being once admitted, that the fixed Stars are Suns, can any one Sun be the Prince of all the Stars, but only of the Planets of his own Vortex. J. B. his ignorance of the Cartesian or rather ancient Pythagorick Philosophy, makes him argue so weakly in this point.*

Which Hypothesis our Astrologers must confute, &c. Ans. *The Hypothesis it self, says he, (p. 55.) is but a meer conceit without proof, and yet forsooth we must confute it.* Repl. *Amongst the learned in Philosophy, especially the Cartesians, it is so well known and generally admitted, that it wanted no proof. And it were too long here to insist on it. Let*

J. B.

J.B. lay his beloved Astrology a while aside, and read Galilæus his *Systema Cosmicum*, or Des-Cartes his *Principia*, or my first Epistle to V. C. and then let him tell me whether the opinion of the fixt Stars being Suns be a meer conceit without proof. But suppose them so many Suns, saith he, and without all Influence but light and heat, whom is it that they are made to shine to or make warm? As for us we feel nothing of their heat, and make ten times more use of a Candle than of their light. Repl. As if there were no sensitive Creatures in this vast liquid Æther of the Universe, but the Men and Brutes on our Earth. Our Sun having the Satellitium of so many Planets of which our Earth is one, why may we not rationally conclude, that other Suns have Planets about them, at least some of them, as well as our Sun, as also that the Vortices of all the Suns or fixt Stars are replenished with Intellectual Inhabitants, or Æthereal Genii? And all Genii or Angels according to the ancient Cabbala and Primitive Fathers, having Bodies of Æther, or the Celestial matter, and being able to see, and in a capacity of having their Bodies conveniently and inconveniently affected, why may not the Sun minister to the gratifications of these Æthereal Inhabitants, and that be true of the blind Poet, as you call him in reproach (who was not the less capable of Philosophizing by being bodily blind, sith Democritus deprived himself of his Eye-sight that he might the better Philosophize) why may not that, I say, of his be true concerning the Sun.

"Ἄνθρωπος ἢ ἀθανάτοισι πόως φέροι ἡδὲ βροτοῖσιν.

that is to say,

He rose to shine to Gods as well as Men.

And



And it is in it self highly probable ; forasmuch as the *Earth* as well as *Saturn*, *Jupiter*, &c. Answ. *It is highly probable*, and that's the utmost of his *Argument*, says J. B. (p. 56.) and yet how confidently he concludes, That this first general pretense is utterly enervated ! Repl. What a vain Insultation is here over the modesty of an expression, though backed with little less than a Demonstration from the proof and acknowledgment that our *Earth* is a Planet as well as those other so called ? And the *Earth* being habitable and created to that end, unless Nature be defective, what less can be surmised of the rest of the Planets, especially those that are called Primary Planets ? And if the Secondary Planets as the Moon which the Pythagoreans called *Αντιχωρ*, which is as much as *Terra ex opposito sita* (and the spots in it shew, that there is *Water* or *Sea* there as well as *Land*) be habitable as some contend she is, much more the Primary. These things are highly rational to them that have reason, but men of phancy phancie things as it happens. But J. B. goes on. But what says he, if the *Earth* were certainly a Planet, and the Planets *Saturn*; *Jupiter*, &c. were all Mothers of living Creatures as well as the *Earth*, what is all this to the purpose ? God made the Stars for us and to influence us, &c. Repl. But if they be Mothers of living Creatures, it is manifest they were not made for us alone. Nor does it follow they being made also for us, that they were made in an Astrological sense to influence us, but to be marks of time and serviceable to Chronology, and to exercise the wit of man in making Observations touching their courses, which is the Art of Astronomy. So that it is manifest, that they have

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manifest

manifold uses, partly in regard of others, and partly in regard of our selves, without Astrological Influence, and that therefore the force of this first general pretense of the Astrologians is defeated.

Se<sup>c</sup>t. 2. Yet because all this variety reaches every point of the Earth, the product would be the same, &c. Ans. The Doctor knoweth, saith he (p. 60.) that the Weapon-salve points meerly at one wound, viz. that which the Weapon made, besmeared now with that salve, and be there ten thousand wounds between, yet it misseth them all. And so may be as well conceive, that the influence of every star and of every part of Heaven, does not like Water scatter it self into all pores of the Earth as it flies along, but though one Star may have more than Millions of Influences (which if they have, what need so many Stars) going at once, yet as the Weapon-salve, sends it forth each unto its proper object, and all this without diversifying the Earth or any part thereof. Repl. This is very pretty in good sooth, but altogether as impertinent. It does not reach the case nor the defence of Sir Christopher Heydon's Argument, which is the thing in hand. He would prove the necessity of variety of Influence of the Stars from the Non-variety, Simplicity or Homogeneity of the parts of the Water and Earth. Wherefore J. B. his reasoning is upon a quite contrary supposition to Sir Christopher's, whose Argument yet he pretends to defend. And then releasing him from his obligation to Sir Christopher, whom he has served such a slippery trick as to slide quite from the concern of his cause, what is this instance of the Weapon-salve which I mention in my Immortality of the Soul, Book 2. Ch. 10. Se<sup>c</sup>t. 7. to the Influence of  
the



*the Stars in a Conception or Nativity? Which Conception is a pure Crystalline homogeneous liquor, as Dr. Harvey describes it, unvariegated of it self, and to be variegated or modified by the Stars. But the wound is modified already to cause a peculiar sympathy betwixt it and the Weapon-salve on the knife that made it. Wherefore there being no premodification in the Conception, but it being to be modified by the Stars, and the Stars by reason of the simplicity of it, reaching it by their Influence alike, can give no peculiar modification unto it. And so for the Nativity it self. Forasmuch I say as it is supposed, that whoever is born under such a precise Positure of the Heavens, is impressed precisely by such an Influence, it is plain, that the difference of impression he is modified with, is not at all from himself but from that particular Positure of the Heavens at his birth, and therefore cannot be resolved into this Principle of distinctive sympathy. And indeed, if the difference of modification of the Birth, came not from the Stars, but from the Birth it self, as the healing of the wound from being the wound of such a knife with salve upon it, this would destroy the very pretense of Astrology, which differenceth the Birth according to the difference of the Schemes of Heaven. And therefore the distinction not being in the Birth, it is liable to be imprest upon by all the Stars alike.*

The Celestial Matter is every where and the Earth swims in it, &c. Ans. Neither the Earth, says J. B. (p. 58.) nor the Air about it can be so situated as to swim all parts of it at once in the Celestial matter, much less to apply every part of the Earth to its proper Instrument of nature, so as to be wrought by

it with an immediate Conjunction, but these productions here below must necessarily be caused by the activity of remote Instruments and their Influences, &c. And these Instruments, as remote as they are, that they may send down their Influence to the Earth, he would prove from the Polar Star, which draws the Magnetical Needles pointing upon it self from the utmost Southern Coasts. And from the working of the Weapon-salve at a great distance by Sympathy. This is the main of what he alledges against this passage. Repl. The former part whereof is from his being not skilled in the Cartesian Philosophy, and his want of rightly conceiving what the Celestial matter is, it being a substance so subtile, that it will pass the very pores of glass, much more of Air, and Water and Earth, so that all parts of this Terraqueous Globe, together with its Atmosphere, is easily understood to swim in the Celestial matter, it penetrating throughout. And this is the most immediate material Instrument of Nature, that is to say, of the Omniform Spirit of Nature, that guides and modifies the gross matter according to certain vital Laws the Creator of all things hath indued it with. So that we need not have recourse to those remote Instruments for the production of the varieties of things below, and himself avows there is such a spirit of the World, and acknowledges it to be Vegetative or Plastical, but the delicacy of his phancy it seems carries him out to such remote Instruments of Generation according to the Proverb, That far fetcht and dear bought is good for Ladies. And for the mystery of the Load stone I will refer him to Gilbert and Des Cartes, in whose Philosophy he will find rationally asserted, that the Magnetical  
Particles,



*Particles, which the Cartesians call the particulæ Striatas, come from a certain part of the Heaven, and cause this posture of the Earth's Axis, and of the Magnetical Needles accordingly. But if J. B. has been so profoundly taken up with his Divine Science of Astrology, as to neglect Philosophy, these brief Annotations will not afford space to instruct him therein. But in the mean time he may take notice, that some few certain effects from the Heavens, that are constant and palpable, are no warrant for the uncertain, slight and imaginary pretences of Astrology. And as for the sympathy of the Weapon-salve, how little it makes to his Astrological purpose I have shewn above, and that its distinctive sympathy is ill applyed to the free Influence of the Stars, their operation being determinative not determined in Nativities. And that there are de facto any such remote Influences, besides those that are constant and palpable, his own concession of the Spirit of the World shews to be vain and needless.*

*sect. 3. Melt the Air and vapours into an insinuating liquidness, &c. Ans. Well, but which way, says J. B. (p. 42.) gets this liquidness into the Brains or Eyes of living Creatures? Repl. How come wooden Doors to be so much swelled in a moist Air? Why may not the subtle moisture of the Air thus liquified by the moderate beams of the Moon, insinuate it self into the Head, Brains and Eyes of Animals, as well as ordinary moisture doth in rainy weather into wooden Doors? Certainly there are as open passages to the Brains and Eyes of living Creatures as there are into the body of wood, and more open too.*

*If they were so placed that their Discus would seem*

seem of equal bigness with the Moon's, &c. From this passage J. B. (p. 48.) would collect that I grant that Saturn, Jupiter, Mars, Venus and Mercury, have indeed Astrological Influences in them, but that they only want proximity to discover them. But for the matter of proximity, says he, the Doctor it seems is yet to learn how the Heavenly Bodies are neither helped by proximity, nor hindered by longinquity in the exercise of their power, or in the pouring down of their Influences. It seems either he had forgotten, or did not know that the farther the Moon is from the Sun the greater is the light she receives from him, and the nearer she is to him, she receives still less and less. Repl. But as for the moistening faculty of the Moon, I deny that it is any Astrological Influence, I having given so apparent reason of the Phenomenon. And that of the Flux and Reflux, we shall consider it in the next Section, and therefore if Saturn, Jupiter, Mars, Venus and Mercury, should exhibit any such effect as the moist Moon by their proximity, it were not properly Astrological. But for that Astrological Axiome of his, that the Heavenly Bodies are neither helped by proximity, nor hindered by longinquity, it is point-blank against what he writes (p. 21.) where his express words are these. All Astrologers do hold the Moon to be the nearest to us, and nimblest plying about us above all other Planets, and therefore to have more powerful effects upon us than any other Planet has. And then for his Argument, it is utterly false, nay the thing is quite contrary. For the Moon, the nearer she is the Sun, the more she is illuminated, according to the known principles of Opticks, though by reason of her posture the light is  
less



less reflected to us. But it seems J. B. was yet to learn that Optick Maxime, That a round opaque body, whose diameter is less than that of a round lucid body, the nearer it approaches the lucid body the more it is illuminated.

But it is insufferable folly to argue from such both reasonable and palpable effects of the Moon, &c. Ans. If the Moon, says J. B. (p. 60.) which is one Planet, have such and such Influences, which are so apparent that they cannot be denied, what hinders but that it may aptly follow, that her fellow Planets may have Influences too, &c. Repl. The fellow Planets of the Moon are all secondary Planets, she being of that Classis and attending her primary Planet the Earth, and so the conclusion is rational enough for her fellow Planets, that is, the secondary Planets, that they may have some palpable effects on their own Primary Planets, as this secondary Planet the Moon has on its primary Planet the Earth. But it does not hence follow, that other Planets so far removed and of so small an appearance, have any effect on our Planet to cause any considerable change to any thing there.

Sect. 4. That the Ellipsis of the Celestial matter is streightned by the Moon's body, which makes the Æther flow more swift, which is a plain and mechanical solution of the Phenomenon, &c. In answer to this section, J. B. (p. 44, 45, 46, 47.) by reason of his not being acquainted with either Gilbert de Magnete, or, which is of most consequence, with the Theory of the Flux and Reflux of the Sea in Des Cartes his Principles, Part. 4. Artic. 49, 50, &c. and of the Magnet, Artic. 145, 146, &c. he is so bewildered in his phancies and reasonings, that it would

would be too operose a business to reduce him into the way. It is not worth the while for me to read Philosophy Lectures to him, but I desire that himself would set so much time apart from the Divine Science of Astrology, as to be vacant a while to the study of these Theories in Natural Philosophy. And then I don't despair but that he will discern the solidity of what I return in answer to the experiment of the Loadstone, and to this Phenomenon of the Flux and Reflux of the Sea depending on the course of the Moon. I will only advertise thus much by the by, that whereas I say, it is a plain and mechanical solution of the Phenomenon, the sense is, That this mechanical way of solution makes the Doctrine of the Flux and Reflux, plain and intelligible. But that it is not merely Mechanical, I have shewed in my Enchiridion Metaphysicum, cap. 14. Of which the natural upshot is, that the Laws of the Æstus marinus are executed sympathetically and synenergetically by the spirit of the World, and by the body of the Moon Mechanically as by his Instrument, and not by any strange Influence from her. And so the spirit of the World in Magnetical Phenomenons acts Synenergetically and sympathetically from it self, but mechanically by those instruments of his operation, the Magnetick Particles which Cartesius calls the particulæ striatæ.

sect. 5. Know very well that these Phænomena are not real but seeming, &c. Ans. Here J. B. (p.62.) But however seeming, sayes he, this Station and Retrogradation is, by experience such is it found unto us as if it were really so. And a little above he says, It is well known that we Astrologers understand the Phenomenon beyond mistake. Repl. But did your  
great



great Author Ptolemy understand it? And your Rules went upon the faith of his Hypothesis. And what was taken upon this ground, credulity phansied afterward to be confirmed by experience.

Señ. 6. That neither the Dog-star, Arcturus, the Hyades, nor Orion, &c. Touching this notion of ours of the nature of these Stars or Constellations, J.B. spends almost three whole pages, 63, 64, 65. But the main lies in a very little room. For as touching Arcturus, the Hyades and Orion, he quotes Job 38. 31. Canst thou bind the sweet Influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazaroth in his season, or canst thou guide Arcturus with his Sons? This is in Job, which is acknowledged to be an highly Rhetorical Poem, and therefore to use such figures of speech as other Poetry does, and accordingly it is expounded by sober Interpreters.

Wherefore not taking notice of J.B. his confounding of Hyades and Pleiades, as if they were the same, I shall set down Grotius his Gloss, and it is the sense of Vatablus, and other Interpreters. Canst thou bind the sweet Influences (the Hebrew word is מעדנות Deliciæ simply, there is nothing of Influence in the word) of the Pleiades? Which are a clustre of little Stars in Taurus a vernal sign, in which when the Sun is, it is Spring. Whence Grotius glosses it thus, Potésne impedire flores vernos Vergiliarum? And loose the bands of Orion? The Hebrew word is כסיר which Hierom translates, Orion sydus hybernum, says Grotius, Est autem frigoris constringere. And, Orion tempore hyberno affurgit, sayes Vatablus, and adds this short gloss on this last part of the Verse, Efficésne, says he, ut tempore hyberno  
N flores

flores erumpant? And Grotius, *Poterisne tu rusticis facultatem dare laborandi ubi labores Orion inhibet?* But this constriction of cold is attributed to Orion, because when he rises Achronychally the Sun is in his Winter signs. So that it is really the absence of the Sun, or his lowness that occasions this cold. But to fancy any Stars efficiently and positively to cause cold, is as extravagant and ridiculous as that conceit of Paracelsus, that imagined that it was not the absence of the Sun but certain Tenebrificous Stars that caused Night. But now as for Arcturus, there is nothing touching him but his motion. And the sense of both the Verses put together is only this, *Canst thou change the seasons of Summer and Winter, or is it thou that makest Mazaroth, viz. the twelve signs of the Zodiack to ascend, and guidest Arcturus with the lesser Stars about him in their Circuit?* But of Astrological Influence in the Hebrew Text there is not one syllable.

And, as to the Pleiades and Orion is attributed what really belongs to the site of the Sun, so is it also in the Dog-star, whatever J. B. will pretend to the contrary, which I will give you in his own words, p. 64, 65. But when the Doctor, says he, doth thus entail the heat and cold to the place of the Sun, he forgets how that in Ptolemie's time, when the Dog-days were long since observed, they happened in May and June, a whole month before what they do now. And therefore had the sultry season pertained to the Sun only after he had heated the Earth, how came it to pass that in those olden days it happened so soon ere the Sun came to its full heat? Or why is it that this sultry Air goes along with the Dog as he meets with the Sun, and that varying as the Dog.



*Dog varies, and not fixing to any point of the Sun's Circle? Repl. That the Dog-days should happen in Ptolemie's time a whole month before they do now, is not likely. For Timoecharis, who lived about three hundred and thirty Years before Christ observed Azemech or Spica Virginis to be placed in the beginning of the 23. degree of Virgo. And two hundred Years after Abrachis, who usually is called Hipparchus, observed the same Star to be in the beginning of the 25. degree of Virgo. Whence it is concluded, that the motion of the Cœlum stellatum, to speak in the Ptolemaick language, moves from West to East about one degree in an hundred Years. And from that time and Ptolemie's, who was a little Junior to Hipparchus, to this day, it has got but to the 18. degree of Libra. So that from Ptolemie's time to this it has not gone passing 23. degrees, which falls short about a fourth part of a month. And therefore reckoning from the 19. of July, to the 26. of June, it will want some 25. days of having the Dog-days begin in any part of May, and in those hotter Countries, where Ptolemy lived, it is no wonder that the Sun being entred so many degrees into Cancer, should cause very hot weather though the Dog-star stand for a Cypher in the Case. But by reason of the Sun's heat coming into that Sign, Cancer is called, though figuratively, yet judiciously, the burning Crabb by Dionysius Afer in his Geographical Poem.*

*Διναῖται κατὰ κύκλον ἐν αἰθέρι καρπύῳ αἶθωρ,*

*that is to say,*

*Round in the Heavens is whirl'd the burning Crabb.  
But here let J. B. give me leave to ask him whether  
he thinks that when the Dog-Star and the Sun join*

N 2

*forces*

forces together, that our Antœci feel any such sultry heat. And for my own part I have observed more sultry hot weather before the Dog-days as they are now placed, than in them. So that this sultry heat is by no string tied to the Dog's Collar. And because he will have Adam and Seth Astrologers, I desire to know of him whether in their Almanacks (reckoning according to his account, that makes the Dog-days in May, in Ptolemies time, which therefore would be in March in those olden times) whether, I say, in the Month of March in Adam or Seth's Almanack it was writ down, Weather hot and sultry.

Which is no more mysterious than the *Ægyptian's* and *Livia's* Maids of Honour hatching of Eggs without the help of the Hen, &c. Here J. B. (p. 51, 52, 53.) makes long but weak ambagious Steps toward an answer, but the most pertinent part of it is this, That in these Eggs there was a seed of life fore-prepared by the Influence of the Sun and Moon, and other Planets, insomuch that nothing was wanting but heat only to perfect the act of producing the fruit. And that that very heat too, whereby they were produced, was influenced by the quickening and qualifying faculty of the Sun. Repl. This is the main, and shews that my Antagonist can phansie rather any thing than disphanse his Divine Science of Astrology, or be brought out of conceit with it. For certainly he must have a wonderful peremptory phancy, that can imagine that Plastick power, which is in the seed of Animals or their Conception, to be the mere Influence of the Stars, as if they guided the work into Organization. And as needles a phancy it is with J. B. he acknowledging a Spirit of Nature.



Nature and arguing better for it, than for any thing that I see he manages in his whole Book. Wherefore there being a Plastick Power, whether the Spirit of nature, or proper to the Soul of the Animal it self, what needs any other vivifick power but this and a well moderated heat to make the matter more pliable to the operations of the Plastick upon it? What ever is besides this is precarious and imaginary.

sect. 7. Because they might observe some more sensible mutation in the Air and Earth at the Sun's entring into Aries, &c. Ans. There are some, saith J. B. (p. 66.) who are not satisfied with this reason, if that were all, because there is the like sensible mutation at his entrance into Cancer, Libra and Capricorn. Repl. Who those some are I know not, But Origanus Part. 3. de effect. cap. 4. writes expressly thus. Sol exaltatur in Ariete, quia cum id Signum ingreditur, in septentrionalem mundi partem supra Æquatorem exurgens, calorem vivificum, quo in subjectam Terram ac Animantium corpora agit, vehementer intendit, lucisq; diurnæ sensibile incrementum efficit. And Dariot speaks to the like purpose in his Judicial Astrology, Chap. 5. And it is evident to sense that mutations are not so notable, either in Cancer, Libra, or Capricorn, as in Aries, when the World seems to awaken into a natural Resurrection.

Omnia tunc florent, tunc est nova Temporis Ætas. as Ovid (fast. lib. 1.) argues it with Janus, for the beginning of the Year with Spring.

To make Leo the House of the Sun, his heat being then the most sensible, and Cancer the House of the Moon, because she would then be most vertical to

us, &c. Ans. As for Leo, says J. B. (p. 66.) if that were Sol's House only for his sensible heat there, why then was not Capricorn the Moon's House because of her sensible cold there, she being a Planet as much delighted in coldness as the Sun in heat? And as for Cancer, were that the Moon's House only because there she is most vertical, why then was not Cancer Sol's House too, because he is also most vertical there as well as the Moon? And if that were all, how is it that the Moon doth not change her Houses as she hath to do with the change of Countries, seeing that in some places she is vertical in Gemini, and elsewhere in Taurus and Aries. But had the Doctor a little better perused Ptolemy, or the Arabians, or Origanus, whom he sometimes quotes, he would have found that Cancer is generally esteemed the Moons House, as well in those Countries where she is not Vertical, as where she is. And that Leo is the House of the Sun, as well there where he has less heat as where he has most. Repl. Full Moon in Capricorn causes no more cold than full Moon in Cancer, nor so much I trow. For if she be in the full in Capricorn, the Sun must be in Cancer, and then I think J. B. will acknowledge it hot enough. But full Moon in Cancer supposes the Sun in Capricorn, and therefore I should think her cold and moist Influence should be most sensible then, though I be not so deeply studied in this Divine Science of Astrology as J. B. And that Cancer is not Sol's House, though he be more Vertical to us then, is, because the effects of his heat are more sensible in Leo than in Cancer, as also the Moon's in Cancer more than any where else. And therefore these two Signs are with fairest colour constituted the Houses, the one of the Moon,



Moon, the other of the Sun, and they the proper ~~inhabitants~~ of them. But that the Moon's being more vertical to us in Cancer, should make that Sign her House, does not at all infer that her Houses should change with the change of Countries, to which any Sign is Vertical. And J. B. is to remember that his Divine Art of Astrology was invented by them that liv'd on this side the Tropicke of Cancer, and that to all those of this side that Tropicke the Moon is most vertical in that Sign, that is, is the nearest to them, but the inventers of the Art were not concerned for any that liv'd in the Torrid Zone or beyond it. And I would have J. B. to consider, where he says, that Leo is the House of the Sun, as well in those Countries where he has less heat as where he has most, whether the Inhabitants of the Temperate Zone beyond the Tropicke of Capricorn, if they had made an Astrology, would ever have constituted Leo the House of the Sun, his heat being so inconsiderable to them when he is there.

They have without either fear or wit bestowed Houses, two apiece, upon the rest of the Planets, &c. Ans. That there is the very same reason (p. 68.) why Aquarius should be the House of Saturn, as he himself alledges, why Leo should be the House of the Sun. And as much reason why Capricorn should be the other House of Saturn, as he affirms why Cancer should be the Moon's House. For if the hottest Planet may have that House where is at hottest; why may not the coldest Planet have that House where he is the coldest? And if the Moon who is a friend of Nature, may be Housed in the most vertical Sign, why may not Saturn who is the Enemy of Nature,  
dwell

*dwell in the most unvertical? And a little after in the same page: Why does he charge us to have no reason for the Houses of the other Planets, besides the Sun and Moon? For if he had asked we could have told him reason enough. Repl. But I answer first, that it is not so apparent that Saturn is cold, as that the Sun is hot, but 'tis only the Astrologers imagination; nor that Saturn is such an Enemy to Nature, as it is that the Moon is friendly to her by her kindly moisture. And besides, this account does not reach down to the rest of the Planets. But I perceive J. B. has other reasons in his budget if he would produce them, nor do I question but they are those that Origanus and Dariot offer, the latter, Astrolog. Judicial. Chap. 4. the former, Part. 3. de Effect. Cap. 4. Briefly therefore Saturn has Aquarius and Capricorn for his two Houses, because he being a malign Planet his two Houses are to be in a malign Aspect to the Houses of Sol and Luna, and Capricorn is in Opposition to Leo, and Aquarius to Cancer. But Sagittarius and Pisces beholding the Lion and Crabb with a Trine Aspect, are the Houses of the benign Planet Jupiter. But Aries and Scorpio beholding the Crabb and Lion with a Quartile Aspect, which is a malign Aspect, are the Houses of Mars who is no friend to Nature. And Taurus and Libra which are in Sextile Aspect to Cancer and Leo, which is a benign Aspect, are the Houses of Venus, she being more friendly to Nature. And lastly, Mercury has for his Houses Gemini and Virgo, because they behold the Houses of the two Luminaries with no Aspect, neither benign nor malign, as he himself is a Planet neither good nor bad of himself, but such as he keeps Company with. And*

*it*



*is not this a trim distribution of the Houses amongst the Planets? But yet it seems such, as J. B. himself thought would not hold water, else why did he not produce it? If the benignity and malignity, as well of Aspects as the Planets, were solidly made out, this account were handsome, and had some shew of congruity in it; but these being imaginary figments, not grounded upon reason and certain experience, to give such an account of things, is but cum ratione ineptire.*

And then another thing happening, though independent on the course of the Moon, namely, that every seventh day in an acute Disease is Critical, &c. Answ. *As for acute Diseases, saith J. B. (p. 67.) all men are not apt to believe the Doctor, that every seventh day they are so Critical and stirring, &c.* Repl. *Whether all will believe me or no I know not, but that this has been an ancient tradition, that every seventh day from the beginning of an acute Disease is Critical, you may read in A. Gellius, Noct. Attic. lib. 3. cap. 10. who calls them dies xepivēs or xepivēs. And that famous Physician Daniel Sennertus, in his Chapter de Causis Dierum Criticorum writes thus, and I suppose pretty well to the tooth of J. B. himself. Quantas Luna, says he, in Conjunctionibus, Oppositionibus & Quadraturis mutationes in inferioribus hisce efficiat notissimum est. And then a little below, Non sine causa statuitur, Lunam etiam in morbis insignes quasdam mutationes excitare in iis locis, quæ locum in quo Luna initio morbi fuit Quadrato vel Opposito radio aspiciat, & cum eousq; progressa sit, ut novam φάσιν & insignem luminis mutationem subeat. Crises tamen fortiores sunt ubi septenarii exactè incidunt in Lunæ quadras. And lastly,*  
O  
Quo.

Quocunq; ergo die, *says he*, in morbum quis incidat, in primo morbi insultu conjunctio quasi fit Morbi & Lunæ. Hinc ubi tria signa emensa est Luna seu 90 gradus peragravit, & primum quadratum attigit, primus fit dies Criticus. Ubi sex signa seu 180 gradus peragravit, oppositumq; Signum attigit, secundus dies Criticus incipit. Ubi ab opposito Signo ad secundum Quadratum pervenit, tertius Criticus initium sumit si eousq; extendatur morbus. *Where it is plainly asserted by Sennertus, that every seventh day in A. Gelius his sense and mine, is Critical, though most Critical of all when the very Conjunction of the Moon falls in with the beginning of the Disease, or with the beginning of some quarter of the Moon.*

*But from hence may any sagacious person easily smell out, that the Phases of the Moon were the shop wherein this Conceit of the Aspects of the Planets was forged, and the natural determination of the Crises of acute Diseases to Septenaries, gave that unfortunate Character of malignity to the Quartile Aspect and Opposition. For that there is no real malignity in the Moon's Oppositional Aspect more than in her Conjunctional, appears by the frequent prescribing Medicines about the time the Moon is in Conjunction and Opposition. But the seventh day being Critical, and the night before the Crisis happens being most troublesome and painful, according to that known Aphorism, Nox ante Crisin est molestissima, hence Opposition and Quartile, first in the Moon, and then in all the rest of the Planets and parts of Heaven, have been phansied inauspicious or malign. And that it is the Critical days independent of the Moon, that has given occasion of phansying this malignity in the Aspects of Quartile and*  
Oppo-



Opposition, is plain from that passage in Sennertus, *In primo insultu morbi conjunctio quasi fit Morbi & Lunæ, and then they number by those Critical Septenaries, that answer to the seven days of the Moon's Quarters, as if the Moon were in Quartile Aspect and then in Opposition in reference to the beginning of the Disease. Which plainly betrays the Imaginariness of the business as to the Moon and her Aspects, as also the Imaginariness of the malignity or benignity of Astrological Aspects in general; the Critical Septenaries depending nothing on the Moon but on the Nature of the Disease, no more than the Paroxysmes of a Tertian or Quartan do of the Moon, but of the Nature of these Diseases. These things can't but seem plain to those that are not effascinated with Astrological prejudices.*

*sect. 8. The Planets being but heaps of dead matter, much like that of the Earth, and having no light but what they reflect from the Sun, &c. Here J. B. (p. 69, 70, 71.) trifles egregiously and flutters in empty words, of which the most weighty are those that pretend that I only think so, as if the Assertion were without proof, or as if it were my private conceit, when as there is no Philosopher of note now adays, but thinks the Planets as inert and opaque Masses of matter as our Earth is, the Earth it self so apparently approving it self to be a Planet by moving about the Sun as other Planets do. And J. B. himself in that passage seems to acknowledge the Moon to be opaque. The Moon, says he, has no innate light but what she borrows, this is reasonable and palpable, but what reason or experience can deprehend that Saturn, Jupiter, Mars and Mercury, must therefore have none also? Repl. It was wisely*

or luckily done of the man that he left out the mention of Venus, in whom Philosophers observe so palpably such Phases as are observed in the Moon. And she moreover is a Primary Planet. So that it is manifest, that two Primary Planets are opaque: to say nothing of Mercury in whom such like Phases have been also noted by some, though not with like confidence. But his body appearing blackish when he is in the Discus of the Sun, as well as the Moon's body does, it is a plain Argument of his Opacity. Wherefore four of the Planets being found opaque, viz. the Moon, Mercury, Venus, and our Earth, it fairly leads to the belief that Saturn, Jupiter, and Mars, are so too, sith it cannot be expected of them by reason of their situation, that they should either be seen in the Discus of the Sun, or exhibit such Phases as the Moon. But Mercury shining with the briskest raies, and Saturn with the dullest, the one being the nearest, the other the remotest from the Sun, it is a sign their light is mutuatitious and borrowed from him. These hints are sufficient and beyond a Think so, to assure us that all the Planets properly so called are opaque. But J. B. had rather think or unthink any thing than that his beloved Astrology should be thought a Foolery, as it will undoubtedly be so thought by all wise men and considerate. But he will at last allow them opaque (P. 71.) and yet pretends to gain by the bargain, because they are thereby more nearly apt to sute with and make impresson upon our bodies, which are neither Light nor Air, but rather Earth, whence, says he, the Planets are the greatest Agents at least, if not the noblest bodies. Repl. As if opaque bodies at such a vast distance acted by virtue of their similitude. No more than  
one



one bullet of lead at a distance acts upon another. And what Influence more than a Bullet of lead has our Earth, or any other Planet beyond their Atmospheres? Besides that there is a great deal of Fire and Air in mens Constitutions, or else they could not so nimbly weild their bodies of Earth.

Then that of the fixt Stars which shine not with borrowed but innate light, &c. To this J. B. answers (p. 71.) That is the Doctors think so touching the innate light of the Stars. For he has no other proof. Repl. And who I beseech you ever thought otherwise? So that there was no need of any proof. The light of the Planets we see depend of the Sun. But no such discovery is made of the fixt Stars. Nay it is impossible they should be illuminated by the Sun so far distant from them, that if we were where they are, the Sun would seem no bigger than an ordinary Star. What light therefore could such a solitary Star afford when so many put together afford so little light in the night? Besides it is a thing well known amongst the best Philosophers, that the fixt Stars are so many Suns, they being fixt as he is? Wherefore if our Sun have innate light, the fixt Stars have innate light also. And lastly, the Scintillation of the fixt Stars which is not observed in the Planets, is another Argument of their innate Light. And he must be blind in the mysteries of Philosophy that does not see the reasonableness of these things.

Define the Sun to be hot and moist rather than drying, &c. Ans. I will not say, says he (p. 72.) the Doctor lies, but I am sure it's false that he says, Astrologers holding no such thing, as that either the Sun is hot and moist, or that Mars is parchingly dry. Repl. And yet that famous Astrologer David. Origa-

Origanus, expressly declares, that the Sun is not vehementer siccus quoniam quasi humido jungitur, But that Mars does exsiccare & arefacere, & in calefaciendo urere. What in Latin can be more significant of what we have declared in English? See what we have said upon Ch. 15. Sect. 2.

All the Planets are opaque bodies, and what ever their colour be are as cold as Earth, &c. Here again J. B. swaggeringly denies (p. 83.) the Planets to be opaque bodies, but I have proved them already to be opaque, so that I need insist no further thereon. And whereas he would insinuate that in [all the Planets] I do imply the Sun, 'tis a mere cavil, the Planets that move about the Sun being peculiarly called Planets, and the Sun improperly as being fixt, and having no Planetary motion at all.

And since from these they are reputed (namely from the first qualities) benign or malign, masculine or feminine, &c. Ans. Here says J. B. (p. 83.) the consequence is unsufferable, that if the Planets be opaque bodies they cannot be Male and Female. Ash-Trees are opaque bodies without dispute, and yet by all Herbarists are allowed to be Male and Female, &c. Repl. He makes here a foolish consequence of his own, and then Tragically exclaims against it, as if I were the Author of it. I nowhere say, if the Planets be opaque bodies they cannot be Male and Female; but that since Astrologers account the Planets Male and Female from those first qualities phansied in them without any reason, the grounds of this distinction into Male and Female failing, the Astrological distinction it self necessarily fails. So that all the course Buffoondry he uses in this page returns upon himself. But (p. 72.) to repair the  
loss

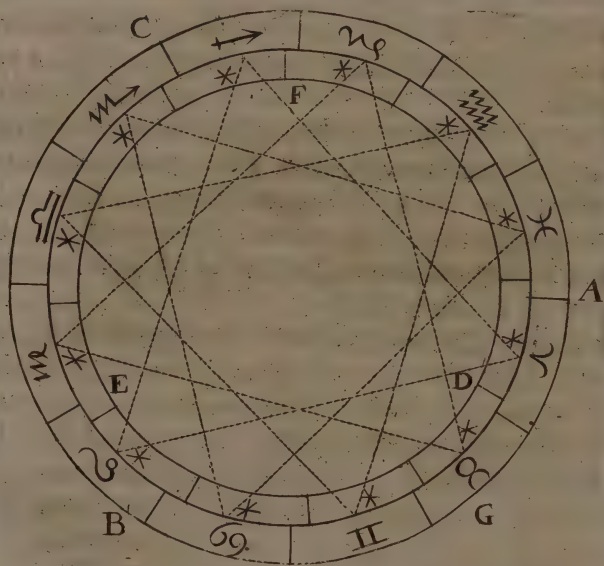


loss of the first qualities in the Planets he will not have Mars hot and dry as is the Sun, or as Fire, but as Pepper or Salt. Repl. Certainly J. B. must have a long neck or a long tongue to reach a tast of the Planet Mars to perceive it has a smack of Salt or Pepper, which is as true as that the Moon is made of green Cheese. Which if it were, the Salt or Pepper of Mars were excellent Correctives of the Phlegmatickness thereof, that it may the easilier digest in an Astrologers Stomach. But in good sadness, how can we be more assured of this Salt or Pepper in Mars, or internal cold in Saturn, than of the Elemental heat or cold in either? So evident is it, that these are pitiful subterfuges, and that the whole distinction of Planets into hot and cold, and consequently into Masculine and Feminine, is a meer phancie.

Sect. 9. For that hidden Influence which governs all, would reach to all points &c. Here J. B. has recourse again to the Weapon-salve (p. 74.) and to the Magnetical Particles. But I have so sufficiently baffled this evasion upon Sect. 2. of this Chapter, that I need say nothing here.

Sect. 10. That of the Fiery, Earthy, Watery, and Aiery Trignons, is more notorious, &c. In this Section, because I seem to bestow a silent smile or two upon the pretty conceits of Dr. Dariot, and Sir Christopher Heydon, of the one in Physick, the other in Husbandry, in observing these Triplicities; J. B. (p. 77, 78.) takes occasion to play the Robin good Fellow, or laughing Goblin at such a rate, and to raise such Horse-play, that if the Parish of this Minister of Gods Word, as he styles himself, should spie him in such a vain pickle and scandalous strain  
of

of levity, they would be tempted much to despise his person for his fond buffoonry and idle mirth, as all sound Philosophers would be ashamed of him to see him so triumphantly exulting in his own gross ignorance and unskilfulness in matters of Philosophy. That I smiled at the conceived virtues of the above said Triplicities, which Dr. Dariot and Sir Christopher attribute to them, is from my firm assurance, that they are placed in no subject but the imagination of the Astrologer, there being no such Zodiack in Heaven, or as I have said already, no Heaven for that Zodiack, which is divided into these Triplicities. For to make a distinct Impression of the





truth of the case upon the Readers mind, and upon J. B.'s too, if it be penetrable or impressible, I shall set forth the mistake of these Astrologers by this plain Scheme. Where A B C is their supposed Heaven, that does not move from West to East, and in which the Zodiack cast into four Triplicities, is imagined to be. The Fiery Triplicity is ♈, ♎, ♊, the Watery, ♒, ♑, ♐, the Airy ♒, ♑, ♐, the Earthy, ♉, ♋, ♌. D E F is the Cœlum stellatum, where the real signs of the Zodiack, namely the Constellations called Aries, Taurus, Gemini, &c. are to be seen, and from whence the other had their names. For certainly they gave the names to these visible Constellations before they were given to that invisible Heaven, which I say is only imaginary. And this Cœlum stellatum in Aristotle's time was accounted the Primum Mobile that did not recede from West to East. And therefore the Zodiack of the Cœlum stellatum then and this imaginary Zodiack was all one, that is, there was no Zodiack conceiv'd, but this of the Cœlum stellatum. And consequently the supposed Astrological Influences were necessarily attributed to the Signs of the Zodiack of this Cœlum stellatum. And indeed from whence should they be conceived to come, but from this visible Heaven?

But by reason of the Anticipation of the Æquinoxes, a Phenomenon, whose cause is to be resolved into the motion of the Earth, the unskilful in Philosophy rashly collected these two things. 1. That there was a motion of the Cœlum stellatum from West to East. 2. And then a Primum Mobile that had only a diurnal motion, not any from West to East, in which a fixt Zodiack was, wherein the course of

*the Sun observed his Cardinal points, and did not anticipate. And this is the Astrologers Zodiack divided into Triplicities or Trignons, the main Basis of their Art for Houses and Triplicities, which if it had any truth in it when they used the real Signs of the Zodiack of the Cœlum stellatum, must now necessarily be judged vain and ridiculous. For now for Example, the Fiery Trigon is not the real Aries, Leo, Sagittarius in the Cœlum stellatum, DEF, but the imaginary one V, X, Z, in the Figure above described, and so of the rest. Whence it is plain, that when Dr. Dariot and Sir Christopher attribute such virtues to such a Triplicity, they miss almost a whole Sign in their account, pitching upon AD for DG, and so of the rest, if you respect the Cœlum stellatum, and so they put one Triplicity for another, the Watery Trigon for the Fiery, and suppose Aries the Horoscop. when 'tis Pisces. And if you respect a Heaven distinct from the Cœlum stellatum, which was forged upon the ignorance of the true cause of the Anticipation of the Æquinoxes, they do yet toto cœlo errare, that fictitious Heaven being a mere mistake as all Philosophers now of any note are well assured of. And therefore I think any understanding man may well smile at these sweet conceits of Dr. Dariot and Sir Christopher, touching the use and observation of the Heavenly Trignons in Physick and Husbandry.*

*That there is no such Zodiack in Heaven, or if you will no Heaven for such a Zodiack, &c. Ans. This is a very confident one, says he, (p. 75.) all Astronomers agreeing to the contrary that there is such an one, &c. Repl. I speak of that Zodiack which Clavius and other Ptolemaick Astronomers call Zodiachus*



diacus Fixus, and conceive to be in the Primum Mobile, and whose Signs do not recede from West to East, as those of the Cœlum stellatum are said to do. And I beseech J. B. to tell me if all Astronomers agree that there is such an one. No Copernican can without a contradiction to his profession admit of such a Zodiack. But this Zodiack is the subject of these four famous Triplicities of Astrologers. Which therefore for all the pudder J. B. makes (p. 75, 76.) are plainly deprehended to be a mere figment, a conceit at least worth a smiling at, if not laughing outright. If J. B. had but read the first rudiments of Astronomy in Johannes de Sacro Bosco, he might easily understand the strength of my Argument, but he seems to study Astrology in an implicit Faith, and to be either of a slow Saturnine Perception, or else an exercised skuffler off of such reasons as himself cannot but be convinced of, that they are unanswerable.

SECT. II. Guiding themselves by the conceit of the Benignity and Malignity of the Aspects, &c. Ans. Thus strangely, says J. B. (p. 79.) abounds the Doctor in his own sense, concluding all the utmost of our reasonings not to extend one tittle farther than just as he imagines, &c. Repl. That these Aspects, their Benignity and Malignity, are the grounds of conferring such Houses upon such Planets, is manifest both out of Dariot and out of Origanus. For after the Astrologers had assigned Leo for the House of the Sun, and Cancer for the House of the Moon (undoubtedly for the reasons I have alledged in this Section) and they looking upon these two Luminaries as the Parents of Generation and Friends to Nature, Saturn being a malign Planet,

they gave him two Houses in a malign Aspect to the Houses of the Moon and of the Sun, namely they assigned to him Capricorn and Aquarius. But Jupiter who is a benign Planet, has Sagittarius and Pisces for his Houses, because they behold the Lyon and Crabb with a benign Aspect, namely, with Trine. But Mars being a malign Planet, Aries and Scorpio are his Houses, because they behold Cancer and Leo with a malign Aspect, viz. that of a Quartile. But of this I having spoken so fully upon Sect. 7. I need give no further intimations here, saving only to remind the Reader, that I having above made it good against J. B. that Aspects are a mere phancy, it plainly follows, that the assignment of Houses to the Planets, upon that ground, must be a mere phancy also.

Nothing but Intersections of the imaginary Circles of the course of the Moon and the Ecliptick, &c. Here J. B. (p. 79.) instead of [Intersections of imaginary Circles] puts [imaginary Circles] and is so fond himself, or would make me so fond as to call the Caput and Cauda Draconis, imaginary Circles, whenas they are the same with the Nodi, which are points rather than Circles. They are the Intersections, or as it were points of the Intersections of two imaginary Circles. Such a nullity are they of themselves, and yet forsooth they must have their Exaltation. For which empty conceit he brings only the bare pretence of a sound Argument, that is Experience. Which is impossible to discover to be from the Caput Draconis it self, suppose in Gemini, if the Moon be not near that Node, or to conceive the Node it self, which is a mere imaginary thing, and only a phancying that in that place the Moon has or will cut the Ecliptick, to have any effect, unless she  
be.



be a cutting it, and then it is the Moon not the Nodus that gives the effect, if there be any. And let J. B. if he can, produce any Astrological authentick Record where it has been discovered that the mere Nodes themselves, or Caput and Cauda Draconis, have had their distinct effect and did not stand for Cyphers.

That each Trigon might have its two Consuls, and Mars not rule solitarily in his watery one, &c. Ans. *This is like a man, says J. B. (p. 81.) that would confute the Doctrine of the Antipodes by crying [Pish]* Repl. *As if there were no force of Argument in this passage, because J. B. is either so blind as that he cannot see it, or so perverse that he will not see it. For whereas it is a Maxime in Philosophy, That Nature is neither wanting in necessities, nor affects superfluities, surely if this business of Trignons and Trigonocratores were a real thing in Nature and not a mere phancy of Astrologers, she would not have been so superfluous as to have furnisht three of the Trignons with two Lords apiece, or so defective as to afford but one to the fourth. For if one will serve one Trigon, it is superfluous to have two, and if two be requisite, 'tis a defect to have but one.*

The Prerogative of the Horecratores is destroyed by that first general Argument, &c. Ans. *When the Doctor is at a full point, says he (p. 81.) as his Ha, ha, will extend no further, then flies he to the main shift that there is no Zodiack, &c. And a little after, Yet for certain there is an Heaven as no body can deny.* Repl. *It is to me a wonder, that J. B. should have so little skill in the first Rudiments of his own professed Art, which supposes a Heaven distinct from the Starry Heaven, which I say is a*  
*fictitious.*

*fictional Heaven, and the Zodiac fictional in it; or yet so little Conscience, that understanding this, and that I oppose this fictional Heaven only, which has a Zodiac that is said not to have a motion from West to East, as the Starry Heaven's Zodiac is said to have, he should play the buffoon for almost two pages together to prove there is a real Heaven, and that it is divisible into parts, and that these parts are real, which neither I nor any one else will deny, but the weakness of his cause puts him upon such sorry and sordid tricks.*

*But being conscious to himself of his inability of answering my confutation of the rest of the essential Dignities as well as the former, he shuffles all off (p. 82.) with saying, the Doctor goes madly on in a kind of Enthusiastick humour, that the Heaven is nothing, and the parts of Heaven is nothing, whereby I would destroy the rest of the Essential Dignities. Repl. But that that Heaven on which these Essential Dignities are founded, is nothing, I have noted above, that the best Philosophers are now agreed upon it, and that the Zodiacus fixus, distinct from the Zodiac of the Starry Heaven, is a figment forged in the dark shop of the gross ignorance of the true System of the World. And I would have J. B. seriously to consider that truth I hinted, That in Aristotles time there was only one Zodiac, which was that of the Starry Heaven, whose real Signs gave names to that fictional one that Astrologers now build their Houses upon, and that therefore that ancient and venerable divine science of Astrology, which J. B. would have as old as Adam or Seth, divided the Starry Heavens Zodiac into twelve Houses, and supposed the peculiar virtue of each House placed*



placed there in each Sign of the Starry Heaven. From whence it will follow, that our modern Astrologers building their Houses on that Zodiacus immobilis, or fixus, and the Zodiacus mobilis of the Starry Heaven having receded since those older times, at least two whole Signs from West to East, (and the antique Astrology convey'd out of the Memoirs of Adam when he was in Innocency, being the most holy, sacred, certain, and authentick Astrology) I say it will follow that our modern Astrologers, and J. B. good man amongst the rest, do err no less than two whole Signs in all their Astrological Calculations. This is a morsel that I leave to J. B. to chamble in his mouth to see how he relishes it, or to swallow it down as a Pill to purge out the Astrological humour, if it may happily cure his sick mind and rid him of this malady.

SECT. 12. For beyond the Sun the Planet is at the farthest distance it can be from us, &c. Ans. The distance of situation, sayes he (p. 84.) can no ways impede the force of the Planets operation, as is apparently seen by the Moon, which never receives more light and force of Solar virtue than when she is farthest from him. Repl. Sith all created Beings are of a finite virtue, it is impossible but that the Spheres of their operation must be finite, and therefore according as they are more and more distant from the object, their virtue be less and less. Again, he contradicts his own self and the vote of Astrologers, as I have noted above. For p. 21. he writes thus: All Astrologers do hold the Moon to be the nearest to us, and nimblest plying about us above all other Planets, and therefore to have more powerful effects upon us than any other Planet. Which yet is a perfect

perfect contradiction to what he says p. 48. viz. The Doctor it seems is yet to learn how the Heavenly Bodies are neither helped by proximity, nor hindered by longinquity in the exercise of their powers, &c. Thus vacillant and contradictions to himself is J. B. but the Astrologers are on my side, as appears by the former citation, and if that will not suffice, I will also add the particular authority of Origanus, who De Effectibus Part. 3. Cap. 1. writes thus, Omnes Planetæ juxta Excentrici & Epicycli Apogæum minorem efficaciam habent & Aerem minus movent. In opposito autem Augis robustiores sunt, Aeremq; validius turbant. Omne enim Agens naturale, tanto validius agit quanto proximius est passo. Which is point-blank against J. B.

But his Instance of the Moons having most light at the greatest distance from the Sun, heals his credit again. And of this Example he is so fond that he could not stay but brought it in in another place as well as here, viz. p. 49. where he says, I either had forgotten or did not know, that the further the Moon is from the Sun, the greater is the light she receives from him, and the nearer she is to him she receives still less and less. But this shows J. B. his gross ignorance in Opticks, as I have noted above. Nor did I forget but ever knew to the contrary, even from my youth, when I wrote my Philosophical Poems, namely, That the Moon the nearer she is the Sun the more light she receives, as I have expressed it in my Psy-chathanasia, Book I. Cant. 2. Stanz. 7.

Nor being hid after my monthly wane,  
 Long keppen back from your expecting light,  
 Dull damps and darkness do my beauty stain;  
 When none I shew, then have I the most light:  
 Nearer



Nearer to *Phæbus* more I am bedight  
 With his fair rays. And better to confute  
 All vain suspicion of my worser plight,  
 Mark aye my Face after my close salute.  
 With that sharp-witted God:seem I not more acute?

*Wherefore it is as clear as the Sun, that J. B. has said nothing to the purpose hitherto in his answer to my confutation of this first Accidental Dignity called Cazimi.*

Besides, how can their virtue pass the body of the Sun, &c. *Ans. The Sun is a thin and pure body as the Air, &c. Repl. But it is an hot consuming body being as it were a boiling fire, as they that have made the most accurate observations of him have described him, and the Maculæ are his scum. How can then the Influential vapours of a Planet pierce his body, and not be spent and lost?*

Or the bearing of the Vortex against the Planet, &c. *Ans. He says, the Planets in Conjunction do comply and not at all clash Influences. Repl. I had thought that that had been a peculiar humour of Mercury to be so sociable and compliable with that Planet he is conjoined. But besides this, Though the bearing of the Vortex against us is no such matter, yet it bearing against the Planet, and transfusing a Celestial stream of most subtile matter against it, carries away the Planets Influence from us, as a contrary wind does odours and sounds.*

If *Cazimi* on this side the Sun be good, why should not beyond the Sun be bad? *Ans. Because, says he, Cazimi works a perfect compliance betwixt the Sun and the Planets in Cazimi. Repl. Learnedly spoken! It is so, because it is so. A body is*  
 Q white

*white by whiteness, black by blackness, Hoofibus and Shoofibus, as Sir Kenhelm Digby pleasantly applies that Country story. But I leave J. B. to exco-  
gitate a better answer to this present difficulty. The  
subtile matter flowing from the Sun, and driving  
the Effluvia of the Planet in Cazimi on this side of  
the Sun upon us, if this be good how can Cazimi be-  
yond the Sun be good, the stream of the subtile mat-  
ter from the Sun driving the effluvia from us? That  
is the point, consider it at leisure.*

How much more are the spots of the Sun that are  
far greater, &c. Ans. Here J. B. gives us a taste of  
his education and elegancy of wit. Does not every  
Scullion-Girl, says he (p. 85.) know the difference  
betwixt a blemish and a beauty-spot, though both at  
once on the same face? Repl. I confess I never con-  
verse with Scullion-Girls to know the extent of their  
capacity and judgment; if J. B. does, I envy him  
not that piece of curiosity of knowledge. That and  
Astrology together may strike far to the making up  
a compleat Gentleman. But now as to the fitness of  
the comparison, I would know of J. B. touching the  
Macula Solaris, and the Planet in Disco Solis, sup-  
pose Venus or Mercury, which is the Blemish and  
which the Beauty-spot, or what he means by a Beauty-  
spot, an artificial black patch, or some Nævus in  
Venere; let him consult with his Sibyl in the Kitchen  
to be able to give a right answer to these Queries,  
and then I shall give him a more full reply. But he  
still holds on, which I did not observe, and makes  
his Sibyl of the Kitchen wiser and wiser; adding,  
Or between a mere dead Patch and an operative  
Plaster: what a discerning Girl is this! But to  
avoid ambages I shall ask J. B. himself which is the  
dead



dead patch and which the operative Plaister. And methinks I hear him promptly answer, the dead Patch are the *Maculae Solares*, and the operative Plaister the Bodies of Mercury and Venus in *Cazimi* on this side the Sun. How well the Bodies of Mercury and Venus, which are as round as any mustard Ball, and God knows how many thousand miles distant from the face of the Sun, resemble a flat spread plaister applied immediately to the face of any Male or Female, I dare refer to his stale Girl, or Sibyl of the Kitchen. But as for the Philosophy of his Answer, that the *Maculae Solares* are dead Patches, it is an unskilful supposition of his, and contradictions to his own profession, that allows a Soul or Plastick Spirit of the World, which implies, that all the matter of the Universe is enlivened, and those spots assuredly as much as either Venus or Mercury (which are no more alive than our Earth) and therefore as fit for Astrological Influence as either Mercury or Venus. But for such a *Caput mortuum* as some Chymists phancy, there is none such in *Rerum Natura*, unless it be the heads of those that are devoid of wit and judgment.

That *Cazimi* should be five Fortitudes, and yet Combustion which is to be but a little distance from the Sun, should be five Debilities, &c. To shuffle off this invincible Argument he abounds with similitudes, as if he were unacquainted with that trite Aphorism, *Similia non probant*. But that I may not be tedious, I will bring only one of them into view, there being the same reason of the rest. And indeed it is a sweet one and remarkable one. Behold, says he (p. 86.) but the Rosy bush, how it is set with now a sweet Rose, and next an offensive Prickle, and

then a Rose again. Repl. And even so there must be three Fairy Circles about the Sun, one of Fortitudes, the next of Debilities, and the third of Fortitudes again. For the Earth moving about the Sun there is necessity of whole Circles of this difference to go about the Sun to salve the supposed Astrological Phenomenon. Nay moreover there must be twice three such Circles; the one three for Mercury, the other for Venus, and thrice three such for the superior Planets, yet all this will not do. For the Circles of the Planets are the same in Cazimi as out of it, and if in Cazimi by reason of the Circle there all to be srewed with Roses, it have five Fortitudes, it being still as much as ever it was in the same Circle, removed from Cazimi, it must have five Fortitudes still. So that J. B. his Rosy comparison withers to nothing: To let pass here his contradiction to himself, who in his Hagiaastrologia, plainly affirms the Heaven to be a most simple and clear body like to refined Crystal, which is inconsistent with this Heterogeneity, which to stop a gap he has introduced in this place. And lastly, how Homogeneal the Celestial matter is, the Cartesian Philosophy does well set out to them that have a capacity to understand it.

That Saturn, Jupiter and Mars from their Conjunction with the Sun to their Opposition, &c. Ans. Here he bewrays more of his old ignorance. Says he (p. 86.) As if the Fortitudes of Planets stood in the nearness of their distance, &c. Repl. But that it is none of my ignorance but his that he does not think as I do, I have sufficiently prov'd above, and therefore need say nothing further here.

Station should rather seal on the effect of the Planet more sure. Ans. Experience, says he (p. 87.) and



and reason joined together do evidence the contrary, namely, that a Stationary Planet is standed in the Influence of his virtues as well as of his body during that Station. This is his Answer entire. Repl. But as for reason he brings none unless he thinks that a reason, That because the Influence is then standed as he calls it, it is called the Station of the Planet from thence. When as by the consent of all Astronomers a Planet is said to be Stationary, because he seems to stand still as to any motion from West to East. And as for experience, as I said above, let him bring any authentick Astrological Record whence it does appear that a Planet for being Stationary was clogged with two Debilities. And the truth is, the Annual Motion, as I may so call it, of the Planets, especially the Superiour, is so slow, and their Diurnal in comparison so exceeding swift, that it is incredible that the modifications of their Annual Motion by Station, Direction, or Retrogradation, should signifie any thing.

Is neither Stationary nor Retrograde truly but in appearance, &c. Ans. It is not so, says he (p. 87.) For although the Planet of it self make no returns, but is always moving directly on, yet going round his Circle after he has past his utmost distance, as we stand, he really returns upon us in his perambulation; and the time between this going on and return is unto us a real Station, his motion looking upon us for some days altogether from the same point. This is his entire Answer in his own words whereby he would prove that there is a real Retrogradation and Station in the Planets, which is his first Answer. But he has another which I will give you also in his own words: But however, says he,  
were:

were the Retrogradation and Station no more but in a mere appearance, yet it does not follow but the Debilities arising from that appearance, shall be real and not imaginary. Repl. But as touching the first, I dare say he had no distinct notion of what he utter'd, though he give his suffrage for Copernicus, Hagiaastrolog. p. 83. and if he ever knew, had forgot the nature of the Station and Retrogradation of the Planets, This Answer of his being incumbred with such gross absurdities and harsh repugnancies to these Astronomical Phenomena. For by this account which is taken from the circular perambulation of the Planet it self in its own course secundum ordinem Signorum, which may by Analogy be called the Annus of that Planet, or Annual course thereof; Jupiter suppose shall make but two Stations and one Retrogradation in the space of twelve years, when as he makes twelve Retrogradations in that time; and Saturn who in thirty years makes about thirty Retrogradations, and sixty Stations, shall make but two Stations and one Retrogradation in that time. Which gross ignorance of J. B. makes me suspect that he bore himself merely upon his faculty of sordid and foul language when he adventured to publish this pretended Answer to my Confutation of the vain Art of Astrology.

And to do the man all right that may be, as being something conscious to himself of his own confused ignorance in the present point, not knowing whether his first Answer was sense or non-sense, he offers at a second, wherein he says, were the Station and Retrogradation no more but in mere appearance, yet it does not follow but the Debilities arising from that appearance shall be real and not imaginary.

Repl.



Repl. But I beseech you, Mr. J. B. how do you prove that there do arise any such Debilities from that appearance? If there were any such Debilities arising, it would follow they were real not imaginary. But how can any thing real arise from what is mere appearance, unless it be that the subject it acts upon be a perceptive subject, and the action or impress upon it be quatenus perceptive: as the mere appearance of truth in the Divine or Sacred Science of Astrology, so deemed by J. B. has had a real effect of intoxicating all his faculties both moral and intellectual, whereof this present Book of his is an ample testimony. But that Station or Retrogradation of Planets that is in mere appearance or imaginary should have any real effect upon the Nativity of Infants, who have no imagination thereof, is as perfect a contradiction, as if one should say there is an effect without any cause. But J. B. it seems is so taken up with his Divine Science of Astrology derived to us from the sacred Memoirs of Adam in Paradise, that it has drown'd in him all the sense and memory of the indubitable principles of Logick and Philosophy.

That Sextile and Trine should be good, and yet Quartile which is betwixt both be stark naught. Ans. Do but observe him, sayes he (p. 88.) A Quartile cannot be stark naught, because betwixt a Sextile and a Trine. His slovenly comparison I will omit, as being as well nasty as superfluous, because the force of his reason is as entirely couched in his following comparison, where he says, Nor can that Creature be an Ass which stands betwixt two men. As if he should say, That Quartile Aspect betwixt two good Aspects, Sextile and Trine, may as well be bad as an Ass be an irrational Creature placed betwixt two men, who

are

are rational ones. Repl. But this is a reason only to impose upon Asses. For the As here is specifically distinct from the two men, nor can their site destroy this specification. But the degrees in Heaven being homogeneous, that sixty of them should be good, and an hundred and twenty good, but ninety which takes up all the same sixty, and also thirty of the whole hundred and twenty, should be naught, is such a repugnancy, that it can fit the head of no Animal but that of J. B's naming, placed betwixt two men.

But he has a more seemingly material Answer (p. 89.) That Astrologers do not account the Quartile Aspect stark naught. For first they hold it better than Opposition, and the Quartile Aspects of the Fortunes in some senses are good. Repl. If they don't account it stark naught, how comes it to pass that in the Table of Aspects it has no better credit than that of Opposition? For first they divide the Aspects of Planets into good, as Sextile and Trine; and evil, as Quartile and Opposition: And of these latter Aspects it is expressly said, that Quartile and Opposition in good Planets is not evil, as Quartile or Opposition in Jupiter and Venus, which Jupiter and Venus are the two Fortunes. But Quartile and Opposition in evil Planets is evil, as Quartile or Opposition in Saturn and Mars. And Quartile and Opposition of good with evil is evil, as Quartile and Opposition of Jupiter with Mars. And so Quartile and Opposition go hand in hand in property through the whole Table of Aspects. But it is no where said, that Quartile Aspect of the Fortunes is in some senses good, much less very good; whence it is apparent, that if Opposition be stark naught, Quartile



Quartile is very little better. See G. C. his *Mathematical Physick*, p. 153.

That Quartile should be better than Trine as being further from Opposition. There is a most fulsome, slovenly Answer to this passage, as stinking and noisome as one I omitted before, which no ingenuous pen would design to transcribe or Answer, and it is the less requisite to do it, it being a like Argument with that of the Ass betwixt two men, as weak, and more rude and sordid than it. These are the odoriferous Flosculi of his Saturnine Rhetorick, as if he had been Nursed in an House of Office, as well as disciplined under the old Girl, his discerning Sibyl of the Kitchen. For shame Mr. J. B. why would you write such a Book, and profess your self in the mean time a Minister of Gods word, and a Protestant of the Church of England, as if you intended a slur and disgrace to our Church and Function? Both which are very sacred and honourable, and not to be exposed by such lewd doings to the scorn of their Enemies.

The Planets thus Aspected are in better capacity, both of them to strike with more direct rays on the Earth than if they were in a Trine Aspect. Ans. But the Aspect of Opposition, says he, (p. 88.) strikes better and with more direct rays, and therefore by the same Rule should be best of all. Repl. What an impertinent Answer is this of J. B. to this passage? In the Aspect of Opposition indeed the Planets seem more directly (as being Diametrically opposite) to ray one against another, but they do not jointly to one point on the Earth, suppose where the Foetus is, ray more directly. J. B. his Answers are such, as if he did either not understand, or not care what he

R

said

said as to reason; as if railing and rude language were the only Province he had undertaken.

*Sect. 13.* And the erecting a Scheme so many ways, and that with like success, is an evidence that the success is not upon art but fortuitous. *Ans.* But why names he not these many ways, says he (p. 89.) For either these many ways are all the same in effect, and then the Doctors consequence is false; or else they are not the same in effect, and then the Doctors Allegation is utterly untrue. *Repl.* This is an Answer indeed that seems to have some smartness in it, as a Nettle, if you touch it gingerly, but press it boldly and you feel nothing. To the former therefore, I reply that I have reckoned up those several ways, Ch. 15. *Sect. 6.* adding at the end, that there are so many ways of building Houses or Castles in the Air. To the latter, I say, they are the same as to any certainty of effect. There is never a Barrel better Herring of them, as the Proverb bath it: All alike fond and frustraneous, sometimes hitting, sometimes missing. For why did they invent this variety, but that the foregoing structure was vacillant and lubricous? And thus one being supposed as good as another, my consequence will come in, that the success when it hits right is not from Art, but fortuitous.

The Configuration also of the Houses, and those Septennial Chronocratores or *Alfridarii*, do intimate, that the whole business is but a Figment going upon that false Hypothesis of Ptolemy, &c. *Ans.* This is an horrible falshood, says he (p. 89.) For our Configuration of the Houses depends no more upon that of Ptolemy than it does upon that Hypothesis of Copernicus. *Repl.* What a marvellous Antagonist have



*have I got, that buffs, and sputters, and cocks his Beaver, as the invincible Champion of the Astrologers, and understands neither the Hypothesis of Ptolemy nor Copernicus? It is the Zodiacus fixus which the Ptolemaick Hypothesis necessarily implies, that is the ground, which all your Astrological Houses are built upon, as I observed above more than once. And it is undeniably true, though this bold Champion for Astrology calls it an horrible falshood. But I commend his modesty or discretion rather, that he will make but one grand vapour at once, when as I intimated also, that the Alfridarii have their Septennial Dominion according to the order of the Planets in the Ptolemaick Hypothesis, and Ch. 15. Sect. 6. that the Consignificators of the Houses observe the same Order. But an Answer to these things he discreetly declines to make his single bravado more passable.*

*For either the Earth is pervious to all the raies of the Planets and Stars, &c. Ans. The Earth is pervious, saith he (p. 90.) to all the rays of the Planets and Stars, as well beneath as above the Horizon. And yet does it not follow that all Nativities are alike. For is it not plain, that all kinds of Plants are pervious to the virtues and Influences of the same Earth, and yet how far off are they from being all alike, or from bringing forth leaves and flowers alike? Repl. No considerate Philosopher will admit any other Influence of the Earth but the Particles thereof which constitute several consistencies and juyces, and the Plants are concerned only in those juyces or moistures that are next them, nor in any more Particles of them than are fitted for their pores. Wherein the mystery of placing of Plants near*

one another consists, namely, when their construction of parts is such, that they do not suck away, to speak in the vulgar language, the same Particles of juice, and so do not beguile one another. But the Astrological Influence of the Stars is a thing so subtile and penetrating, that it stands not upon pores, but passes peremptorily through all the Earth from one side to another. so that J. B. his comparison falls wonderously short in the present case.

That a Star or Planet that is vertical is most efficacious. Ans. As to matters of honour, sayes he, a Star is most efficacious when vertical, but as to matter of Life and Nature, he is most efficacious when he ascends. Repl. This is a mere put off, For both Origanus and Cardan in Origanus absolutely declare thus. *Stellæ supra verticem alicujus Regionis vel Civitatis, quæ inde verticales dicuntur, maximæ efficaciam sunt; quæ autem remotæ sunt, tanto minus possunt quanto plus à vertice removentur. De Effectibus Part. 3. Cap. 2.* Here is no restriction to Honour, but it is spoke absolutely and at large. And if for Honour why not for other things as the Nature of the Planet is? Direct and perpendicular Raies being acknowledged by all to be most effectual. But if the Earth be perfectly pervious to the rays, then our other Argument holds good against the Astrologers.

Sect. 14. Even then (viz. in the Womb) is the Child as much exposed to them as when it is newly born. Ans. In his Answer to this J. B. does so fault and fumble (p. 91.) that I profess I can hardly make sense of it. But the main is couched in the close, That as soon as the Child draws breath of its own, the former imployment of the Heavens upon it  
being



being ended, a new begins, and so the employment of the Stars upon the Child begins immediately as it draws its breath. Repl. When as the Influence of the Stars freely penetrate the thick crusts of the Earth from side to side as freely as if there were nothing to resist; how is it possible the Stars not acting voluntarily but necessarily, as all natural Agents do, but that they should continue the same Influence in the Womb and out of the Womb, the respects of the Childs being in or out of the Womb signifying nothing as to the Stars, and therefore the time of his Nativity as little?

For first they must know the exact Longitude of the place, &c. Ans. The exact Longitude, says he (p. 96.) matters us not, therefore that's false. Repl. Very pertly and assuredly answered. But those that have been more accurately studied in this pretended Science, I am sure I have heard complain of this very defect. And it stands to all reason it should be considered. For there are the same hours from twelve a Clock numerable from the Meridians of all the degrees of Longitude, and therefore the true Longitude of a place is also to be known for the right adjusting of the site of Heaven and Earth one to another at the Nativity. But what a bold assured thing is Ignorance!

For he is born by degrees, &c. Ans. But the Child, says he (p. 92.) does not draw its breath by degrees, nor is the navil-string cut off from the Womb by degrees. Repl. But I demand of J. B. whether the Child begin to breath first, or has his Navil-string cut first, concerning which there is a great deal of circumstances and curiosity, and sometimes longer, and sometimes sooner done. And whether

*to the first breathing of Christ, or the cutting of his Navil-string he refers that minute of the time of Christs Nativity in his Christologia.*

*sect. 15. Which takes away all certainty of computation, per Accidentia nati. Though we should allow a particular Influence of the Stars in mens Nativities, so that they incline them to this or that, yet by reason of mans Free Will there could be no finding of the time of the Nativity, per Accidentia nati. This I contend for. Nor can J. B. for his life elude the force of the Argument, he asserting as he would seem to do (p. 93.) That Sapiens dominabitur Astris, How much more then shall a serious and sincere Christian? And whereas himself acknowledges that the Free Will of man, according as he is good or bad, may retardate or accelerate the effect of the Influence of the Stars, though not wholly take it away, how is it possible to come to the true time of the Nativity by the Accidentia Nati? But J. B. writes as if he were asleep and not minded what he said, else his Pen could not pass such gross contradictions. And it is but said by him not prov'd, That the Stars will necessarily have their effect, though slower in time and less violent in good men that make use of their Free Will, and resist the power of the Stars. For what does J. B. think of Socrates, who by his Temperance as A. Gellius writes, liv'd all the days of his life inoffensâ valetudine? And in that great devastating pestilence in the Peloponnesian War, he in Athens where it raged most, by his course of living kept his health of body, nor was obnoxious to that common contagion of stronger force certainly than any Influence of the Stars can be deemed to be.*

*And*



*And if Socrates liv'd so much above the power of the Stars, what shall we think of the Prophets and Apostles? what of Christ himself? who was not only able to resist the power of the Stars, which J. B. allows every wise man able to do, but was carried in all his actions of concern by the immediate inspiration of the Holy Spirit. And yet (than which nothing can be more prophane and ridiculous) J. B. in his Christologia pretends per Accidentia Nati, to come to the very Minute of our Saviours Nativity. But such delirances as these they are justly permitted to fall into, who mock at the study of the Revelation of Saint John the Divine, and so highly magnify this vain imposturous Art of Astrology for a most sacred and Divine Science.*

*I might add in this place, that not only the Free Will of the party, whose Nativity is considered, breaks this pretence of Calculating per Accidentia Nati, but the Free Wills also of all those that he has to do with, nay the Free Wills of them that have been before him, his Ancestors, the Lawgivers of the place or Country, &c. But it would be an endless Argument to enter upon, and enough has been hinted already to satisfy the unprejudiced.*

*SECT. 16. Is this Circuit of the Nativity Scheme any where but in their own brain? Ans. And against Profecion, says he (p. 95.) he falls foul, saying, Is it any where but in their own brain? but produces nothing of absurdity against it, and therefore needs no answer to it. Repl. How heedless and oscitant is J. B. here, that neither feels nor perceives what is even put into his mouth! What greater Argument can there be against Profecion Annual having any Influence upon men and their Nativities, than in  
that*

that it is only in the brains of the Astrologer, and therefore can work no change in Nature? And that it is only in the brains of the Astrologer, the very description of it in Origanus and others plainly implies. For the very words of Origanus are, *Tales Significatorum in consequentia Progressiones quibus, singulis annis singula Signa conficere cogitantur, Progressiones Annuæ appellantur.* And a little before, *Nam loca Zodiaci quæ vel ipsa significatum aliquod habent vel Aphetas & Significatores alios cujuscunq; Nominis & Muneris continent, fixa perpetuò non manent, sicut in primo hominis exortu disposita esse deprehenduntur, sed cum suis Aphetis & Significatoribus subinde æquabiliter progredi secundum seriem Signorum cogitantur, &c.* And indeed they can be only imagined to do so. For, that slow-paced Saturn should go thirty degrees in a Year in consequentia (much less the Horoscope and Medium Cœli when they are Loca Hylegialia, as they call them, which are conceived to be in Zodiaco fixo, and therefore can make no progress at all, secundum seriem Signorum, they being parts of those immoveable signs) is I think an absurdity with a Witness, and implies no less than a gross contradiction, you imagining the same thing to move slower and faster, or to move and not to move at the same time.

Or that another Planet coming to the trace thereof should exult in the scent, &c. Here J. B. for at least two pages together puts himself upon the pin of extravagant mirth and buffoonry, which is as graceful a spectacle in this grave Minister of Gods Word, as the Dancing of a Cow or a Camel. But to pass by all that Horse play, let us see what reason he offers. Ans. If an Hare, says he (p. 96.) or a Fox, or a Man wit'



*with Shooes on, does leave such a scent in every step he treads, that a Dog coming after some hours will discern every place as the foot went in the wide Field, although Horses, Hogs, or other Men have crossed the way; how much more shall the Stars be able, &c. Repl. I understand you Mr. J. B. very well what you would be at, but withal that it is nothing at all to the purpose. For when Hogs, or Horses, or men pass that way in the Field, their feet do not fall in exactly with the feet of the Hare or the man, whose scent is searcht after, but the Planets or Stars come into the same place, by reason of the diffusive subtility of their Raies or Influence, reach every atome of those parts of the Heaven which you suppose perfumed before. Which perfume neither can rationally be supposed to continue till the other come, especially such slow-footed Planets as Saturn and Jupiter, nor indeed in such liquid subtile matter as the Heavens are, to continue any considerable time at all, if there were any such Influence: but as the Sun so long as he shines into the Air makes it light some, but at his removal the Air is as it was before: such in all likelihood are the Influential Raies of the Stars and Planets. In short their Influence if any is so subtile that nothing keeps it out, when it does come, and the Æthereal matter is so fine, fiery and consuming, that no Influential Effluvia transmitted into it can be retain'd, but vanish as perfumes, when the odoriferous body is removed in the Free Air. Wherefore gross ignorance in Philosophy and in the nature of the Heavenly matter, is the Mother of J. B. his beloved Art of Astrology.*

*Nor will his instance of the Weapon-salve prove*

*S*

*any*

any salve for this sore (p. 97.) For both the Weapon salve and the Weapon are bodies of a due consistency, the Weapon to imbibe the spirits of the body wounded, and the Weapon-salve to lodge such sanative virtues as are proper in such Cases of wounding. But the effect is not by a Transit of the Weapon-salve over the Weapon, (which will do the wounded party no more good than if a Crow flew over his head) but by a corporeal and actual application of the Weapon-salve to the Weapon. And yet he would have me admire with himself how strangely that Salve in its Transit only over the place of that Weapon where the Nativity of the wound was made, does cause some notable change upon the wound that was then born. 'Tis pretty, and pity, that in so amiable a phantise the Analogy will not hold. Nor do I think that J. B. knew distinctly, or ever thought on it, which were the Termini Homologi in the comparison. But if he will examine the business he will find what he would have been at, is this, That as the Weapon-salve is to the Weapon, so is the Planet in its Transitus by the Cuspes of the Houses, and the rest of the chief places of the Nativity, to the said Cuspes or places of the Nativity, wherein it seems some special virtue was lodged of Starry or Heavenly Influence at the Nativity, by that Nativity-Configuration of the Heavens and Heavenly Bodies at that time.

Now I appeal to J. B. how like the fluid material Heaven which I have described above, is to a Weapon of steel, which made the wound, and the transient Planet at such a distance to the close corporeally applied Weapon-salve. Nay indeed how much the Cuspes of the Houses which are so many Nothings phansied in an imaginary Heaven and Zodiack, are  
like



like to one of the most firm Bodies we find upon Earth. So that this comparison stands upon feet so rotten or disproportionated, that I will leave it to fall of its own accord. His pretence to experience is a thread-bare shuffle, and liable to so many exceptions that he can never make any thing of it, and there will be occasion of examining it in the next Chapter if he will venture there upon the Pikes.

Which is a demonstration that the Promissor is imaginary space or nothing, &c. Ans. *There is, says he (p. 98.) a certain and real space measured out into degrees and minutes between the Significator and Promissor.* Repl. *But what is this to the Promissor himself, who being supposed immoveable, which the real matter of the Heavens is not, I say, is imaginary space or nothing?*

It is plain how this Planet (*viz. the Significator*) never gets to that part of the celestial matter in which the Promissor was at the Nativity, &c. Ans. *I wonder, says he (p. 98.) whether the Doctor knows his own meaning, &c.* Repl. *And I wonder that so acute a man, and so well exercised in the Phantasies of Astrology, does not easily guess at it at first sight. To shew how desperate the cause of the Astrologers is in this point of Direction, I put the case of the Significator's being a Planet, and the Promissor, we supposing in the same superficies with him, we cannot allow to be the body of another Planet, but its Influence leavening or tincturing at such a distance the celestial matter. As for better understanding the business, Let Mars be the Significator (for all the Planets may be so according to both Origanus and Ranzovius) and Jupiter the Promissor, to which Mars is directed in Trine Aspect. The Influence of Jupiter*

lodged in the celestial matter at this distance from Mars, but in his way is the Promissor, but both Mars and this Influence of Jupiter being carried along in the celestial matter as Corks in water, the Significator here will never overtake the Promissor. But that Mars may overtake Jupiter by way of Transit, or give him a go-by, he being six times more swift in his course, who can be ignorant of that? Observe the definition of a Promissor, as Ranzovius has defined. He says it is, Planetæ vel corpus vel radius, &c. ad quem cum Significator pervenerit, Significatio effectum suum editura creditur. Which is also the sense of other Astrologers.

But though they phrase it as if the Significator were to come corporally to the very Promissor, to challenge and receive his promise, yet J. B. does not interpret it so grossly (as neither do the Persians some passages of the Alchoran) but glosses thus on it (p. 100.) It is, says he, as much as to say, the Virtue of the Significator being at a distance, at the Nativity, from the Promissor, will be a certain number of years and days according to the Rules of Art in Direction, ere it comes to maturity. Repl. As if the Promissor stood only for an Index of time but promised nothing concerning the thing it self. Which is point-blank against the Rudiments of Astrology. What Astrologer will ever say, that the Horoscope for example directed in Trine Aspect to Venus as Promissor, the same thing is promised as when it is directed in Trine Aspect to Mars? But while J. B. despoils the Promissor of all office but the indication of time, he yields the cause to me, and makes it all one as if it were empty space or nothing. And withal insinuates a very considerable notion to the sagacious. That  
these



*these Aspects are so sacred with the Astrologers, merely that they may hence take occasion or find a pretence to foretel the time of the Accidents of humane life, as the Physicians do the time of the Paroxysms of the Disease by the Aspects of the Moon, the phantastry of which conceits I have above sufficiently laid open.*

*And that this numbring of years by Direction when the feat will come to pass, is a mere arbitrary phansie, does further appear, whenas all the Planets may be Significators, yet their courses are extremely different in swiftness, the Moon's being about 360. times swifter than that of Saturn, and yet the Moon directed in Trine Aspect to Saturn, there are promised such things to the Infant as cannot easily belong to him till he be thirty or forty years old. Which is a plain intimation that this pretence of prognosticating the fate of the Infant by Direction, is a mere phansy, as I have, though briefly, yet clearly proved against J. B. all the Rudiments of Astrology to be. And whether he will acknowledge my just triumph hitherto or no, it is all one to me. There's no unprejudiced Reader but certainly will. The main subterfuge behind is their pretence of Events answering to their Art. Which if he speak any thing materially to, we shall have occasion to consider it upon the next Chapter.*

## CHAP. XVII.

1. *Their fallacious allegation of Events answering to Predictions.*
2. *An Answer to that Evasion of theirs, That the Error is in the Artist, not in the Art.*
3. *Further Confutations of their bold presumption, that their Art always predicts true.*
4. *That the punctual correspondence of the Event to the prediction of the Astrologer does not prove the certainty of the Art of Astrology.*
5. *The great Affinity of Astrology with Dæmonolatry, and of the secret Agency of Dæmons in bringing about Predictions.*
6. *That by reason of the secret Agency or familiar Converse of Dæmons with pretended Astrologers, no Argument can be raised from Events for the truth of this Art.*
7. *A Recapitulation of the whole matter argued.*
8. *The just occasions of this Astrological Excursion, and of his shewing the ridiculous condition of those three high-flown sticklers against Christianity, Apollonius, Cardan and Vaninus.*

1. **B**UT here their Hold is not so strong as their Impudence great, that they will so boldly bear us in hand, that by virtue of the Principles of their Art they have foretold any thing to come. \* There are many ludicrous ways of *Divination* wherein no man is in good earnest, and yet the Predictions and present personal Descriptions of men sometimes fall right: but no sober man will impute this to *Art*, but to *Chance*. It was but a fallacy of *Neptune's Priest*, when he would have carried the Spectator into admiration of that Deity from the  
many



many *Donaries* hung up in his Temple by *Votaries*. But he whom he would have thus impos'd upon was too cunning for him. For he demanded straightway a Catalogue of those *Votaries* that had suffered Shipwrack. And so do I of those Predictions that have prov'd false. \* *Cardan*, a reputed Prince in this faculty, complains that scarce ten in forty prove true : And *Picus*, a narrow searcher into the Art, professes that he has found of his own experience nineteen in twenty false ; and that in the Prognostication of weather, where no free Agents intermeddle to interrupt or turn off the natural influence of the Stars.

2. But all the Aberrations that either themselves or others may have observed, will not bring off the more devoted *Admirers of Astrology* to acknowledge the vanity thereof. For their excuse is, First, that by History, private Information, and by their own Experience they are assured, that the Predictions sometimes do fall punctually true to a Year, nay to a Day, and sometimes to an Hour, and that the circumstances of things are so particularly set out, that it cannot be chance but Art that arrives to that accuracy. And then, secondly, That the Profession of others, and also their own observation, does witness to them, that when there is any mistake, \* the Errour is in the *Artist*, not in the *Art*. For when they have examined their *Astrological Scheme*, they find the Event was there signified, and that it was their own oversight to misinterpret it. But to Answer to the latter first, I say, they cannot pretend their observation Universal ; and they that understand Astrology best, will acknowledge there is that intanglement usually and complication of things, that it requires a very long time to give due judgment according to Art concerning a Nativity.

And

And therefore, I say, the Representation of the Event being so doubtful, if they chance to predict right at first, they easily perswade themselves that was the meaning of the *Celestial Theme*. If they miss, they will force on their way further, till they find out what is answerable to the Events; which then must needs be the meaning of the *Art*, though the *Artist* oversaw it: nor will they urge themselves to any further accuracy of Inquisition, for fear they should find it disagree again; or rather out of a strong credulity, that if it hit right, it is surely from the true meaning and Principles of their beloved Science: when as in truth their Themes have no certainty in their representation, but are as a piece of *changeable stuff*, or *creased Pictures*, look this way it is this colour, that way that, this way a *Virgin*, that way an *Ape*; or like the Oracles of *Apollo*, who was deservedly called *Loxias*, whose crooked Answers winded so this way and that way, that nothing but the Event could tell whither they pointed.

3. I might add further, that the pretence of the *Schemes* themselves (be they never so exact) I say, the pretence of their always representing the Events aright, is a most impudent and rash presumption; because (as I have intimated already) \* the Objects of their Predictions are so alterable by the interposal of *free Agents*, which interrupt ever and anon the series of causality in natural inclinations. Whence in reason a man can expect no certain Predictions at all from the significations of the Stars, nor that any trial can be made whether there be any thing in the Art or no. And it cannot but seem to every one a very bold surmise, to imagine that all that fall in one Fight by the edge of the Sword, or suffer Ship-wrack in one storm,



storm, or are swept away in one Pestilence, had their *Emissors* and *Interfectors* in their Nativity answerable to the times of their Death. \* The Artists themselves dare not avouch it, and therefore bring in an unobserved caution of having recourse to Eclipses, Comets, and Blazing-Stars, to calculate the general fortune of the place, nay, of their Parents and Ancestors, and of their familiar friends, of which there is no news in the most famous Predictions of Astrologers: and therefore these and the like considerations being left out, it is a sign their Divinations fell true by chance. Wherefore it is a shameless piece of Imposture to impute the truth of Predictions to Art, where the Rules of Art are not observed; I may add where they are so palpably by experience confuted. For so it is in *Twins*, whose natures should be utterly the same according to their Art; and if they could be born at one moment, the moment of their Death should be the same also. And \* yet those undis severed *Twins* born in *Scotland*, who lived till twenty eight years of their Age, prov'd very often *dissenting Brethren*, would wrangle and jangle; and one also died before the other. In answering to which instance, in my judgment, that ingenious Knight Sir *Christopher* is very shrewdly baffled.

See his defence of  
judicial Astrology,  
Cap. II.  
|| Sect. 2.

4. And now to the || former, I say, the reasoning is not right, to conclude the certainty of the Art from the punctual correspondence of the Event to the Prediction. For it is also true, that the Event has been punctually contrary thereto. And therefore this is as good a Demonstration that it is no Art, as the other that it is: But \* it is easie to conceive that both may happen by chance. Again, as for that exact punctuality of time, it is most likely to be by chance, because

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(as

(as I have proved above) there is no way of rectifying a Nativity to that accuracy they pretend. And for particular circumstances \* in Horary Questions, why may not they be by under-hand information, or some tricks and jugglings that are usual amongst Cheats? But if the Predictions of Astrologers be free from this, and yet be punctual in time and other circumstances, and so many that it may seem improbable to be imputed to chance, (though chance has such a latitude, that it is difficult to say any thing is not by chance that happens, suppose but four times seldomer than the contrary) it will not yet follow, that they are free from other things which are assuredly worse, more horrid, and more execrable; \* such as the consulting of *Ghosts* and *familiar Spirits*: a wickedness that that zealous Patron of *Astrology*, Sir *Christopher Heydon*, acknowledges to be too frequently palliated under the pretence of this Art.

5. And truly for my own part I do not much doubt but that *Astrology* it self is an *Appendix* of the old Pagans Superstition, who were Worshippers of the Host of Heaven, and whose Priests were Confederates of the Devil; and therefore it is no wonder if *Demonolatry* creep in upon *Astrology*, and renew their old acquaintance with one another. And assuredly it is a pleasant Spectacle to those *Aiery Goblins*, those Haters and Scorners of Mankind, to see the noble faculties of men debased and entangled in so vile and wretched a mystery, which will avail nothing to *Divination* unless these ἀπειρώτες δαίμονες, these malicious Deceivers act their parts in the Scene. For it is not unconceivable how these invisible Insidiators may so apply themselves to a mans curiosity that will be tampering and practising in this superstition, that,  
(suppose)



(suppose) in *Horary Questions*, \* they may excite such persons and at such a time to make their demands, that according to the fore-known Rules of Astrology the *Theme of Heaven* will decypher very circumstantially the Person, his Relations, or his Condition, and give a true solution of the demand, whether about Decumbitures, stolen goods, or any such Questions as are set down in *Dariot's* Introduction. Which needs must enravish the young Astrologer, and inflame him with the Love and Admiration of so strange an Art. And as for Nativities and punctual Predictions of the time of ones Death, and it may be of the manner of it, (which either only, or most ordinarily happens in such as are addicted to, or devoted admirers of this Art) it is very suspicious that the same *invisible powers* put to their helping hand to bring about the Effect; and \* so those whose misfortunes and deaths are predicted, must to the pot, to credit the Art, and be made Sacrifices to the lust and ambition of those rebellious Fiends, to whose secret lash and dominion men expose themselves when they intermeddle with such superstitious Curiosities as are Appendages to ancient Paganism, and were in all likelihood invented or suggested by those proud and ludicrous Spirits, to intangle man in by way of sport and scorn, and to subjugate him to the befoolments of their tricks and delusions. For it is not unreasonable to think, that by certain Laws of the great Polity of the invisible World \* they gain a right against a man without explicit contract, if he be but once so rash as to tamper with the mysteries of the *Dark Kingdom*, or to practise in them, or any way to make use of them. For why not here as well as in the Ceremonies of Witchcraft? (but I must not make too large excursions.)

cursions.) And therefore I think it the safest way for every one that has given his name to God and Christ, not to meddle nor make with these superstitious Curiosities of Astrology, either by practising them himself, or consulting them that do, that no ill trick be put upon him by being made obnoxious to the invisible scourge, or by making others so in whose behalf he consults.

|| Sueton. in  
vitâ Domi-  
tiani, Sect.  
15.

6. I say then, these vagrant *Demons* of the Air, either secretly insinuating themselves into the actions of *Astrologers*, or after, more apparently offering themselves to familiarity and converse, for to grace their profession by oral Revelation of things past, present, or to come, in such a way as is above humane power; I demand how it shall appear that *Cardan's*, for Example, and || *Ascleparion's* Deaths, and others more punctually, that I could name, predicted by themselves or others, was not by the familiarity of *Demons*, but the pure Principles of *Astrology*? And so of whatsoever Honour or other Events that have been found to fall out just according to Astrological Predictions, \* I demand how it can be proved that Astrology was not here only for a *Vizard*, and that a *Magician* or *Wizzard* was not underneath? By how much accurater their Predictions are, by so much the more cause of suspicion.

7. Now therefore to conclude, seeing that the Principles of *Astrology* are so groundless, frivolous, nay contradictory one with another, and built upon false Hypotheses and gross mistakes concerning the Nature and *system* of the World; seeing it has no due object by reason of the interposing of the free Agency of both men and Angels to interrupt perpetually the imagined natural series of both causality and



and events; seeing there is not sufficient experience to make good the truth of the Art, they that have practised therein having not observed the pretended Laws thereof with due accuracy, and therefore if any thing has hitherto hit true, it must be *Chance*, which quite takes away their Plea from Events; so that their Art is utterly to seek, not only for *Principles* which I have demonstrated to be false, but for *Experience* and *Effects*, which hitherto have been none; (And assuredly they make nothing to pronounce loudly that such or such a *Configuration* will have such an Event, though they never experienced it at all, or very seldom, as it must needs be in the *Conjunction* of *Saturn*, *Jupiter* and *Mars*, which returns not in seven hundred years;) seeing also that those Predictions that are pretended to have fallen right are so few, that they may justly be deemed to have fallen right by chance, and that if any thing has been foretold very punctually and circumstantially, \* it may as well, nay better, be supposed to proceed from the secret insinuations or visible converse with the *Aiery Wanderers*, than from the indication of the Stars; and lastly, seeing there is that affinity and frequent association of *Astrology* with *Demonolatry* and ancient Pagan Superstition, that person certainly must have a strangely-impure and effascinating passivity of phancy, that can be bound over to a belief or liking of a Foolery so utterly groundless as Astrology is, and so nearly verging toward the brinks of Apostasy and Impiety.

8. I have now finished my *Astrological* Excursion, to which I was strongly tempted, in a just zeal and resentment \* of that unparallel'd presumption and wicked sauciness of the vain-glorious *Cardan*, who  
either

either in a rampant fit of pride and thirst after admiration, or out of a malicious design to all true piety, would make the World believe, that the *Divinity* and *acrosanctity* of *Christian Religion* was subjected to his imaginary Laws of the Stars, and that the fate of Christ the Son of God, miraculously born of the Holy Ghost, was writ in his Nativity, which forsooth he pretended to have Calculated: As if all that *Justice*, *Meekness* and *power of working of Miracles* were derived upon our Saviour from the natural influence of the Configuration of the Heavens at his Birth; and as if he did not willingly lay down his Life for the World, || as he himself professes, but were surprized by Fate, and lay subject to the stroke of an *Astrological cataclysm*, or *Sidereal Intersector*. As also to meet \* with that enormous Boaster and self-conceited Wit, the prophane and giddy-headed *Vaninus*, a transported applauder and admirer of that wild and vain supposition of *Cardan*, upon which he so much dotes, that it is the very prop and Master-piece of his impious Writings, the both *Basis* and finishing of all his Villainous distorted Doctrines against the truth and sacredness of the Christian Religion. To which two you may add also *Apollonius*, though long before them, a high pretender to *Divine Revelations*, and hot *Instaurator* of decaying *Paganism*; but withal, a very silly affector of || *Astrological Predictions*, by which it is easily discoverable at what a pitch he did either *divine* or *philosophize*. And methinks it is a trim sight \* to see these three busy *sticklers* against Christianity, like three fine Fools so goodly gay in their *Astromantick* disguises, exposed to the just scorn and derision of the World for their so high pretensions  
against

|| John 10.  
18.

|| See Book  
4. Ch. 4.  
Sect. 2.



against what is so holy and solid as the *Christian Faith* is, and that upon so fond and frivolous grounds as this of *Astrology*.

## ANNOTATIONS.

## CHAP. xvii. Sect. I.

There are many ludicrous ways of Divination wherein no man is in good earnest, &c. Ans. *Very good, says he, (p. 102.) and therefore be there never so many serious ways of Prediction, none shall be believed to be otherwise but mere chance. As who would say, because Zidkijah the Son of Chenaanah was a false Prophet, therefore Micaiah the Son of Imlah could not be a true one. Repl. The serious and solid ways of Prediction are to be attended to, nor do the false pretences of some to them, null the right of those whose pretences are just and true. But we have abundantly proved, this very way of divining by Astrology to be vain and frivolous, when as the Answer supposes it solid and serious. And the instance of Zidkijah and Micaiah is as little to the purpose, they both pretending to a solid privilege where it is obtain'd, viz. Inspiration from the Lord. But judiciary Astrology it self is wholly a cheat and foppery, as I have made good clearly and evidently against J.B. And lastly, this Answer shoots quite besides the mark, my Argument here being against their Appeal to Events answering sometimes to their Astrological Predictions. Which I say makes*  
nothing

nothing for them, the same happening in Divinations confessedly ludicrous.

Cardan a reputed Prince in this faculty complains that scarce ten in forty prove true. And *Picus* a narrow searcher into the Art, &c. Ans. He quotes Cardan, says he, (p. 103.) but names not where, enquire if he bely him not. He quotes *Picus*, but *Picus* had no skill in Astrology, &c. Repl. I must confess I have not the Book by me, but it is Cardan Lib. de Judic. Cap. 6. as 'tis quoted by Gassendus in his Physicks, Sect. 2. lib. 6. Cap. 5. Whereupon Gassendus cries out, Confessionem habes quam vel ex nolente veritas extorferit. And a little after in the same place, he notes, how Cardan commends that saying of Marlianus, Si vis divinare, contrarium ad unguem dicito ejus quod Astrologi aut pollicentur aut minitantur. And my self have made observation how exactly false they have spoken. And as for *Picus*, what he says of his own observation, the like Gassendus testifies of his. And for their skill in Astrology it must be J. B's great ignorance of what they have writ touching that pretended Art, or else excessive Immodesty that he does not readily acknowledge their skill much to exceed his own. They had indeed so much as clearly to discern the foppery of it, which he perversely calls their enmity thereto.

Sect. 2. The Errour is in the Artist not in the Art, &c. Ans. I would fain know, says he, what Art or Science humane it is, whose professors are clear of Errour. There be many Physicians miss of their Cure, and yet are there not true Physicians? Repl. This is again as above a fallacious Answer, it supposing what is not, That Astrology is a real Art, to be made out by experience and reason, whenas I have  
clearly



clearly shewed it is not, but that all the Principles thereof, which are proper to it, are merely imaginary, not to be proved by sense nor reason; but it is quite otherwise in Physick, Theology, and other Arts or Sciences. A man is certain of and feels the operations of such and such methods of Physick, that it was that which altered his Body, but who could ever distinctly perceive, That such a Natalitious Theme of Heaven wrought upon him? It is merely the phantse of the Astrologer, and of such Fools as believe him. Cardan, who is accounted the greatest and most skilful Astrologer that ever was, so that it could not be imputed to the defect of the Artist, yet having Calculated the Nativity of his eldest Son Johannes Babtista, which you may be sure he did with all care imaginable, yet he missed the most notorious accident of his life, his poisoning of his own Wife, and his shameful punishment by the hand of the Hangman for that villainous crime. This mistake was plainly a defect in the Art, it being perfectly casual as other ludicrous modes of Divination are, and not in the Artist, Cardan being accounted the most incomparable Prince of Astrologers.

Sect. 3. The Objects of their Predictions are so alterable by the Interposal of free Agents, &c. Ans. All he Answers to this is, He comes up again with the old objection which needs no more Answer. Repl. A compendious piece of discretion to decline an Argument too hot and heavy for his fingerling, as I have shewn sufficiently above, and that Free Will is a perfect repugnancy to the pretence of Astrological Predictions.

The Artists themselves dare not avouch it, &c. Ans. The Artists may and do avouch it, says he

(p. 104.) and the recourse to Eclipses is but out of modesty, &c. Repl. This seems a great piece of Immodesty in J. B. to affirm a thing so peremptorily that is new, and cite no Author that has broke the ice before him. But he urges further, It is apparent, says he, in the late Fire in London, by many Examples, and by all as can be gathered up, that every mans loss was predicted in his Nativity. Repl. I would here ask J. B. how many those many were (For they ought to be a very great many indeed to signify any thing when such an huge multitude suffered loss) and whether their Nativities were Calculated before the Fire or after. (For they have a trick to squeeze what they please out of their Celestial Themes, and to drag them some way or other to their known Event) And whether he will warrant there were no Themes suppressed, which served not the Astrologers turn, and could not so handsomely be forced to confess this loss by Fire. Unless these things be cleared, it is but a lame Answer, and deserves no further Reply.

Yet those two indissolved Twins born in Scotland proved very often dissenting Brethren, and one also died before the other, &c. Ans. But what of that, say he, (p. 105.) There are some men so froward that they are seldom at peace in their own selves, &c. And are there not many men afflicted with a dead Palsie, in whom one side is dead while the other is alive, &c. Repl. But this frowardness in himself complies well enough with the Astrological Principles and pretended Influence of the Stars, it being the same person, and so the same person having the same conflicts with himself. But two persons exactly under the same Influence of the Stars, from their Nativity.



tivity to clash one with another, plainly clashes with the Principles of your Astrology. As also does that other Answer clash with the same, viz. that a man, who is all of him born as well one side of him as the other at one time, should have his left side suppose dead before the other, as if the left side breathed before the right, or had its Navil-string cut before the other. So that this other Answer is really another Objection against the Principles of Astrology.

SECT. 4. It is easie to conceive that both may happen by chance. That is, That the Prediction may prove exquisitely true, or exquisitely false, as I have observed my self in the latter. And when the former happens it is no more admirable than the feat of my Tutor R. G. his Linnet, who gotten out of the Cage, and flying to a Book that lay open, mewed upon the very word Sterquilinium, and yet the Linnets tail could neither write nor read, much less understand Latin, or any Language else. But J. B. here returns a swaggering Answer (p. 105.) We are able, says he, to produce our Rules, and by our Rules to say this Child shall be certainly fortunate, and that unfortunate, this year it shall have a Fever, and that year it shall be well. But how well this agrees with Cardan's own profession, who I trow was a far better Astrologer than J. B. I leave to the prudent to consider.

In Horary Questions they use tricks and jugglings to deceive, &c. Ans. And what then, says he (p. 106.) are these the blame of Astrologers because there are Cheaters amongst them? Repl. It is the blame of such Professors of Astrology as impute that to their Art which they do by under-hand Information. And these falsely pretended Divinations filling up  
V 2 the

*the Catalogue of the proofs for the Art of Astrology, shews plainly the rottenness of that Topick, and that there is no arguing from Events.*

Such as the consulting of Ghosts and familiar spirits, &c. A wickedness which Sir Christopher Heydon acknowledges to be too frequently palliated under the pretence of this Art, &c. Ans. *What a strange kind of wickedness is here, says he (p. 107.) We Astrologers are all of us an ancient relique of Pagans, Confederate with the Devil and guilty of Demonolatry, &c. Repl. That he may seem to be able to give an Answer he lays the charge false, as if I had said all Astrologers consult with Ghosts and familiar Spirits, whenas I only say some do, which are over many though not all. And to make good the charge that I have laid, besides the witness of Sir Christopher, I will bring in J. B. himself to witness against his fellow Astrologers, who in his Preface to his Hagiaastrologia (p. 24.) expressly confesses, That without the Heavenly or Supernatural Wisdom, Astrological skill would become rank poison to the Astrologer, as being such a thing as would lead them to the Devil sooner than to God, and draw them into Sorcery and other evil Arts, whereby they would be intangled with Diabolical Familiarities ere they were aware, even as are Witches and Conjurers. And here I would ask J. B. how many of the many Astrologers now adays have attained to that Celestial and Supernatural Wisdom, that is requisite to keep them from falling in with the Devil, and becoming Sorcerers, to use his own phrase. p. 25.*

*And again in the Treatise it self, p. 35. I would have the Reader to know, says he, that there are many that under colour of Astrology, do practise other*



other Diabolical Arts of Magick or Sorcery, which are quite different things, and of no kin to Astrology. *And this Theme he writes copiously and freely upon for three or four pages there together. I will only set down one passage more which shall serve for all the rest,* p. 38. But true it is that too many Astrologers using their skill more prophanelly than religiously, and finding that their Rules of natural Art cannot tell them all things they would know, or so easily or quickly as they would know them, they fall into the study and practice of Geomancy, Sorcery, and plain Witchcraft. The Devil though he be a most damned Apostate, yet is an Angel, and as such has skill in all natural causes, and the reasons of future Contingencies, beyond the most learned of mortal men that ever wrote, except such who wrote and spake by Divine Inspiration. Now if any man will so far fall from God as to be Confederate with this Apostate, or any of his Infernal Imps, there is no doubt but he may save the labour of a World of study which it costs other men, and he shall have his Astrology at second hand by a kind of Diabolical Inspiration, and that more readily and punctually to the purpose than they that by great labour and pains come more honestly by it. *Lo, what an ample testimony J. B. has given to confirm this charge of mine against the Professors of Astrology, whenas he himself confesses of them, that many betake themselves to the Confederacy of Infernal Imps, and the consulting with familiar Spirits, or the having some way their assistance, who have a faculty to raise the very Scene of the things enquired before their sight or imagination, as I have heard also from experienced parties. Wherefore many Astrologers Predicting or Divining*

vining by these unlawful and Hellish assistances, and imputing what they do to the Art of Astrology, it is manifest, that this destroys the force of the Argument fetcht from the truth of their Divinations or Predictions, when they are true: it seldom happening that one can be assured that it was not from Diabolical assistance, while Astrology is pretended, besides that other Topick of chance.

sect. 5. They may excite such persons and at such a time to make their demands, &c. Ans. Now although, says J. B. (p. 110.) the Devils may very possibly excite men to make their demands, yet be sure the Heavens at those times it is not in the Devils power to frame at all, &c. Repl. It need not be in the Devil's power to frame the Heavens at that time, he having observed in that frame they then are, that from the fictitious Rules of Astrology the Artist will give Answer according to truth, that coincidence of things happening so at that time as to agree with the principles of Astrology (as the Linnet muted on the word Dunghil) Which coincidence the Devil observing without any changing the Heavens but only by exciting the party to go at that nick of time, occasioneth the Astrologer luckily to hit the mark.

So those whose misfortunes and deaths are predicted must to the Pot to credit the Art, &c. Ans. It seems then with the Doctor (p. 111.) these Devils can kill whom and when they list, and that as well Saints as Sinners, and the Anti-Astrologists as well as the Philo-Astrologists. For thus was predicted the Death of Picus as well as Cardan, and of Gassendus as well as Ascleterion. Repl. Neither whom nor when they list. For in this Section I restrain it to the



the devoted admirers of Astrology, nor to them, but when they have superstitiously given their lives or fortunes to be determined by the vain Rules of that Art. And as for Picus and Cardan I would wish J. B. to read Gassendus touching the Case, who tells us how Gauricus himself writes how three Genethliaci of those times predicted only that Picus would die before the thirty sixth year of his Age, which naturally implies, that he would live to the thirty fifth thereof, whenas he liv'd but thirty one years. And Ballantius that pretended to hit the mark at the thirty third year of his Age, over-shot himself two years or thereabout. So that it is a vain Allegation to say the Devil then had power to kill Picus the Anti-Astrologist, when he neither did assist those Genethliaci, or if he did, was ignorant of the time of his death, and consequently was no cause thereof. And as for Cardan he pined away himself to death, being impatient of being laughed at for out-living his own Prediction. And for the Prediction of Gassendus his death by Astrologers, I will consider it after I know it. He quotes no Author for it, and therefore I shall defer any Answer to it till he does. And for Ascleterion, Cardan himself suspects it for a Fable, as you may see in Gassendus. But if there had been any truth, either touching Cardan's death, as the Astrologers report it, or Ascleterion's, I have spent my judgment of it already, Sect. 6. And for those other three Predictions he mentions, after I have certain information how the punctual time of the Birth of Cromwel, Philip Prosper, and Charles Gustavus was known, and am acquainted with the person of that most ingenious Artist J. G. as well as himself, I hold it time enough to give an Answer.

And

*And I think I have answered all pretences sufficiently already, in maintaining the former Chapter against J. B. and so plainly demonstrating that all the supposed Rudiments of Astrology are mere Fooleries.*

They gain a right against a man without explicit contract, &c. Ans. *What's all this to the purpose, says he, (p. 109.) unless there could be no such things as Conjurers but what are first Astrologers?* Repl. *Yes it is to the purpose. For though this be not the only way to be entangled in Diabolical superstitions, yet because it is one way, and that a special one, it is worth the while to take notice of it.*

Sect. 6. I demand how it can be proved that Astrology was not here only for a Vizard, and that a Magician or Wizard was not underneath, &c. Ans. *You must note now, says he (p. 109.) that to have familiarity with these Demons so as to predict or tell any thing by virtue of such a familiarity, is punishable with death both by the law of God and Man, &c.* Repl. *That there are many that under the vizard of Astrology are really Magicians or Wizards, I have abundantly proved already to be the opinion of J. B. himself. And therefore my Question is raised upon a ground acknowledged in common by us both, and he is bound to answer any seeming inconvenience from the opinion as much as my self. Nor does it at all follow, because such an Astrological Prediction, it is uncertain whether it be the exploit of a Magician or a mere Astrologer, that he that predicts it is to be arraigned for a Magician, but that such a Prediction is no proof for the solidity of Astrology, unless it can be proved that the*  
Predict



*Predictor is no Wizard or Magician; And if he be certainly cleared thereof (without he predict better than Cardan allows Astrologers to predict) unless it be proved also that it is not chance but Art, that he predicted true.*

*sect. 7.* It may as well nay better be supposed to proceed from the secret insinuations or visible converse of the Aery Wanderers, &c. *Ans.* Well now, says he (p. 32.) we are beholden to the Doctor, he doth not call us downright Conjurers, Sorcerers or Witches, but it is to be suspected so, &c. *Repl.* But not always, but when things fall out punctually right. For then unless they will take sanctuary in the Linnets tail, and acknowledge they predicted so exactly by chance, according to J. B. his own Concessions, it is too too probable there was the assistance of some Infernal Imp in the business, with whom the Astrologer is Confederate, who has this his Astrology at the second hand as J. B. phrases it, by a kind of Diabolical Inspiration, and that more readily and punctually to the purpose, than they that by great labour and pains come more honestly by it; they are his own words above recited. And now let any indifferent Reader judge, whether these punctual Predictions be not, unless they happen by chance, better imputed to Diabolical Inspiration, as J. B. calls it, than to the pretended Art of Astrology; which quite spoils the pretence of arguing for Astrology from some Events punctually answering the Predictions.

*sect. 8.* Of that unparallel'd presumption, and wicked sauciness of vain-glorious Cardan. *Ans.* The Answer to this charge or what ever is like it against Cardan (p. 14.) is very slim and shuffling, and does not at all come home to the matter. For first,

he says, Cardan tells in what Position the Heavens were at Christ's Birth, which is no more than Astronomers do, who Calculate the Planets places for any time. Repl. This I confess there is no hurt in if they knew the time exactly of Christ's Birth; but to pretend to give the Configuration of the Heavens in a mistaken time of Christ's Birth, as Cardan and J. B. have done, is an apparent piece of folly. Secondly, says he, Cardan avers, that as the Heavens were then posited, that such and such manners, complexion, and ordinary accidents were wont to follow as befel our Saviour. And if this be culpable then wo be to all Physicians, who out of their readings and experiments collect receipts of Medicines from their skill in Herbs. Repl. As if the Stars had as natural and effectual operation upon the person of our Saviour to make him to be, do, and suffer, what he was, did and suffered, as physick has upon a Patient. From whence it will follow that the Sanctity of his person, which was from the Holy Ghost, the Power of doing Miracles, which was also supernatural; and the laying down of his life which was from himself merely and voluntary, should be from the Influence of the Stars, as Cardan expressly confesses (as I shall note anon) that the Law of Christ and Moles is from the Stars as well as that of Mahomet and the Pagans. And here I appeal to all the World if it be not a wild presumption and wicked sauciness of Cardan thus to subject the Holy Jesus and his Divine Law to the Influence of the Stars, and place them in the same Classis with Mahometism and Paganism. If this be not enormous presumption and sauciness, considering the greatness of our Saviours person, and gross wickedness and impiety, considering his Holiness, I dare appeal to J. B. himself. But he goes on. Thirdly



*Thirdly and lastly, Cardan asserts, says he, That by virtue of his Astrological experience (or at least J. B. phantasies he does, that he may seem to do as he does) and the nature of the position of the Heavens compared with the life of our Saviour, he found some confirmation of the truth of the time of Christ's Nativity, and that the truth of the time of Christ's Birth was some confirmation of the truth and worth of Astrology. And if this be blasphemy, &c. then sure the Scriptures must needs be as much too, which affirm the time of Christ's Birth, and declare of the wise men how they found him out by their Starry Intelligence, or indeed by their Astrological skill.*

*Repl. As for Cardan's making use of his Calculation of Christ's Nativity to find out the time thereof exactly, or to conciliate authority to Astrology thereby, so far as I can find, they are the mere surmises of J. B. But to affirm, that there is as much blasphemy or impious sauciness to set down simply the time of Christ's Birth as the Scripture does, as there is to pretend to know it by Cardan's Principles of Astrology, which determine the condition of the person and Law of Christ to the Influence of the Heavens and Stars in such sort as they do the Religion of Mahomet and of the Pagans, is such a piece of extravagancy and wildness, that nothing can be more.*

*And yet that is a marvellous freak also to understand that, Matth. 2. 9. as J. B. does. When they had heard the King they departed, and loe, the Star which they saw in the East went before them till it came and stood over where the young Child was. Upon which he glosses thus. The Scripture declares of the Wise men how they found Christ out by their Starry Intelligence, or indeed by their Astrological*

skill. Whenas the following this Star required no more skill in Astrology than to follow a Lantern-Carrier, or a Link-Boy in a Winter Night. It was neither Planet, nor fixt Star, nor any natural Comet, especially as to its motion, but rather δαιμων ὁδνυος, or an Angel or good Genius displaying his visibilty in the form of a Star, according to the opinion of the Ancients. And that the Genii do appear in such a form, there is frequent mention in History. I have already sufficiently made good my charge against Cardan of his presumption and wicked sauciness in Calculating our Saviour's Nativity in that sense, in which he understands his own act, and we see how weak and vain J. B. his defence is. Which shall yet be made out more fully by what I shall reply to his Answers to other passages of this present Section.

With that enormous boaster and self-conceited Wit, the prophane and giddy-headed *Vaninus*, and transported Applauder and Admirer of that wild and vain supposition of *Cardan*, &c. Ans. Has he, says J. B. (p. 12.) named any thing out of *Vaninus* that proves either his enormous boasting, or any thing of his merely self-conceited Wit, or ought that shews him prophane and giddy-headed? Does he name any of his Writings that must needs be impious, or any of his Doctrines which are so villainous, distorted, and against the truth and sacredness of Christian Religion? Repl. Has J. B. read *Vaninus* himself, whereby he may pretend that I have given a wrong Character of him upon his own knowledge? As for the proof of *Vaninus* his boasting and self-conceitedness, I have put J. B. in a way already (upon the fourteenth Chapter) whereby he may be satisfied.



satisfied. And for his giddy-headedness and whimzicalness, his admiration of so vain and frivolous an Art as Astrology, and his building so great matters on it, is proof enough. To say nothing how he shifts and flings about to shuffle off those certain truths of Apparitions in the Air of humane shape, &c. One while phancying that they may be Images or Statues librated in the Air by certain Mathematical Laws. Another while that an Image full of rifts and little holes, newly coloured and moist, applied to smoak, the smoak carries the representation of the Image on high. Other sometimes that some light Image may be carried up into the Air by being hung at the foot of some Kite or Eagle. Another while that these Appearances are nothing but the reek of mens bodies which therefore represent humane shapes carried on high. With several other as vain conceits, whereby he would elude the truth of such Apparitions in the vulgar sense, and the existence of Demons, which is his main scope. So in like manner, that there may be no Witches that have any Confederacy with familiar Spirits, he phantasies that old ones do all their mischief by the filthiness of their breath, by which they corrupt whole Fields of Corn, the young ones by the strength of their phantasie, with many such whimzical things which it would be tedious to recite. J. B. may read them at his leisure in Vaninus, beginning at the 50. and holding on to the 60. Dialogue.

But my charge of Prophaneness and Impiety is of more consequence to make good. And here I will appeal to the judgment of J. B. himself, what he may think of such suggestions as these in Vaninus. I. Christum se crucifigendum obtulisse ad comparandam apud.

apud posteros æterni nominis gloriam. 2. *Mosen* vivum se in abyssum dejecisse, ut in cœlum raptum esse populus crederet. 3. Unicum esse verum cultum, Legem Naturæ, quæ & Deus est; cæteras Leges Figmenta esse à Principibus ad subditorum Pædagogiam excogitata & à Sacrificulis ob honoris & auri aucupium, confirmata, non miraculis, sed Scripturâ (cujus Originale nullibi invenitur) quæ miracula ficta recitet, & bonarum ac malarum actionum repromissiones polliceatur, in futurâ tamen vitâ, ne fraus detegi possit. 4. Miracula & portenta Religionum aut fuisse sacerdotum imposturas aut ad causas naturales referri posse. (*These you may see in Dialogue the 50. And Dialogue the 52. which is the fifth passage which I will note.*) 5. Omnia orta occidere & aucta senescere, non solum Arbores, Bruta Animalia, Homines, sed Urbes, Regna & Religiones. 6. Mundum esse æternum ideoque qui nunc sunt in usu ritus centies millies fuisse, totiesque renasci quoties ceciderunt. 7. Corpora cœlestia de Regibus, de Regnis, de Civitatibus & de rebus magnis in Universum sollicita esse, ac proinde ubi illis immutatio imminet, in Cœlo, in Elementis, in Plantis, in Brutis, & in Hominibus diversa nobis signa & prodigia objicere. 8. Corpora verò cœlestia si Reges, Regna, & Civitates curant, multo magis Religiones & Legislatores, quos ipsa constituunt Divinæ Voluntatis prænuntios, qui & Dei Filii meritò nuncupari possunt. 9. Religiones in sui ortu & interitu non in medio miracula ostentare, cujus rei hanc esse causam, quia in longissimis temporum intervallis intercedunt Planetarum conjunctiones: quo tempore novam Religionem institui ac proinde veterem cessare. Eque magnis siderum conjunctionibus, quàm Inferiora hæc summam nanciscantur potestatem,



tem, admiranda opera proferri, hominum voluntates tunc immutari, phantasia quâ Intellectus voluntatis consiliarius utitur Cœlo subijci. Virum igitur sapientem sacrosq; æterni nominis honores appetentem cum hæc futura prævidit, prophetam se à Deo missum prædicare, quæq; necessariâ cœlestium corporum vi miracula fiunt, confictæ sui ipsius omnipotentiae adscribere, atq; ita delusam plebeculam illum admirari & adorare. 10. Ea demum esse vera miracula quæ post longissimas Cœlorum circuitiones accidunt, non quæ naturæ vires superant. 11. Cœlestia corpora Vates instruere, rerum futurarum species in ipsorum Intellectu effingendo. Nam si Sol dat muris formam in simeto, quantò facilius eventui futuri speciem in phantasia? 12. Ex *Cardani* sententia unam in omnibus Animantibus esse animam, quæ pro materiæ dispositione plus minusve se alicui communicat.

*But I hope by this time J. B. is tired out or surfeited with such prophane stuff, and blushes that he should stand up for such a Patron of Astrology as this. But if he like it, he may find more of the same suit in the following Dialogues. So little injury have I done Vaninus in saying he is impious and prophane. Nay, I shall bring Vaninus his self against himself, or the general sense of all Christians, and upon this very point of Cardans saucy presumption of Calculating the Nativity of our Saviour. In his Amphitheatrum Æternæ Providentiæ Divino-Magicum Exercit. 8. There says Vaninus, that Petrus Pomponatius allows indeed the miracles of both Religions, Jewish and Christian, to be true, but that the efficient cause of them is to be referred to the Stars, or the strength of imagination. And concerning the Stars, he says, Hieronymus Cardanus is of the same*

same opinion, namely, where he declares, that, *Lex Judaica est à Saturno, Christiana à Jove & Mercurio, Mahometica à Sole & Marte, & Idololatria à Luna & Marte, &c.* Whereupon Vaninus cries out, *O Os impudentissimum! O Linguam execrandam! O sermones inquinatissimos! O voces detestandas!* Which he speaks either ironically or seriously; if seriously, it is a testimony with a vengeance, both against himself and J. B. if ironically, which is more consonant to that in his Dialogues, then it is an exultation of Vaninus in this bold conceit of Cardan.

But there is another more notable passage to the same purpose in the same Exercitation. Where Cardan again is brought in speaking thus, *Lex nostra & Servator ipse sub Arietis Conjunctione Superiorum natus est, & ipsa Lex orta; promulgata verò sub Conjunctione Superiorum in Sagittario, in Regione Arieti subjecta, &c.* Whereupon Vaninus again exclaims, *O sacrilegam doctrinam & ex hominum confortio eliminandam! O impietatem nefariam & post homines natos inauditam, Prophetarum vaticinia, Christianam Religionem à Deo institutam, à Deo miraculis confirmatam, ad fabulosam & commentitiam Arietis Conjunctionem referre!* Here I appeal to J. B. if I have spoke any thing either concerning Cardan or Vaninus more harsh than these Exclamations of Vaninus against Cardan. In which if he be in good earnest, he does in foulest manner condemn both Cardan and himself, and let J. B. look to himself too that he come not into the bargain. But if he speaks by way of Irony, yet being he personates the whole pious Christian World, and speaks but what they would naturally express, there is the whole  
Christian



*Christian World justifying my sharp reprehensions of Cardan and Vaninus against the Cavils of J. B. But out of what has been produced above, it is sufficiently clear, what an impious and prophane soul Vaninus was.*

To see these three busy Sticklers against Christianity, &c. Ans. He charges them all three, says he (p. 18.) as Sticklers against Christianity and high pretenders against the Christian Faith, whenas all well read men do know that Cardan was a Christian Philosopher and Physician, and died a Professor of the Christian Faith, and so did Vaninus too. Repl. As if a Professor of Christianity may not yet be no good Christian, or not really stickle against it, and more dangerously while he professes it. A very Atheist may be a Professor of Christianity, which yet I will not say Cardan was. But some passages of his are so Atheistical that they that befriended him most are fain to acknowledge him to be mad, that he may not seem an Atheist. What an unchristian thing is that to make the Religion of Christ draw its Original from no higher a Principle than Mahometism does, that is, from the Influence of the Planets, that from Jupiter and Mercury, as this from Sol and Mars, and expressly to declare of all the miraculous things in Christ that the reason of them may be resolved into the power of the Stars. The words of Cardan in Vaninus are these, Amphitheatr. Ætern. Provid. Exercit. 7. Est genesis Domini nostri Jesu Christi in quâ tot videbis & tanta mirabilia ut judices, etsi naturalibus rationibus solummodo insistendum esset, Christi Nativitatem fuisse admirabilem, Naturamq; illi tribuisse, quantum concursu omnium Cœlorum excogitari poterat. And in the same Exercitation he attributes Christ's poverty,

Y

verty, that he had not where to lay his head, to the  $\kappa\lambda\eta\rho\varsigma$   $\tau\acute{o}\chi\eta\varsigma$  (which he calls Sors) its being under the Earth in the Terms of Saturn. And Exercit. 8. His disputing in the Temple at twelve years of Age, to Jupiter his being in his Ascendant. And his putting an end to the Jewish Religion, to his having Saturn Retrograde in the ninth House. Which he says signified, Studium evertendæ Religionis in quâ natus erat. When yet our Saviour expressly professes he came not to destroy the Law but to fulfil it, that is, to carry it on to further perfection and completion, which ill agrees with the Retrogradation of Saturn.

And in the same Exercitation. After Cardan has attributed the Jewish Religion to Saturn, the Christian to Jupiter and Mercury, the Mahometan to Sol and Mars, and the Idolatrous Pagan to the Moon and Mars, he madly holds on, saying, Solvitur autem unaquæq; Lex à suo contrario. Saturnum debellat Jupiter autoritate, & Mercurius ratione. Jovem & Mercurium debellat Mars non audiens rationes & sæviens contra auctoritatem. Martem & Solem debellant Saturnus & Venus, hæc lasciviâ, ille dolis. Martem & Lunam debellant Sol & Jupiter auctoritate, dignitate & veritate. Upon which he concludes, Ob hoc Christiani erigite capita; qui potest capere, capiat. As if he had predicted some excellent state or overspreading Empire of the Christian Religion upon the Conversion of the Turks. But what he has writ he acknowledges to be obscure, though it be in the mean time clear enough that he imputes all Religions alike to the natural Influence of the Heavens and Stars.

Whence his Faith cannot be Christian but a phansie,



*phausie, the true Faith in Christ being to believe his Mission supernatural, and the condition in which he was in all his miraculous respects not to proceed from the Aspects of the Heavenly Bodies at his Nativity, but from the immediate assistance of the Holy Ghost, who also overshadowed the Virgin in his Conception. Now I demand of J. B. how little distant from blasphemy it is to subjugate the Holy Ghost to the Laws of the Stars, as if he were determined by them to act, or if he be free, that he should chuse to over-shadow the Holy Virgin at such a time that his Nativity would fall out under such a Configuration of the Heavens as might indicate all the great concerns of our Blessed Saviour, as proceeding from the Influence of the Stars, and so expose him to be thought a mere natural Prophet not a Supernatural one, and give occasion to this damnable conceit of Cardan and Vaninus, that Prophets and Religions, of what sort soever, are but the effects of the Stars. Certainly this had not become the wisdom of the Holy Ghost, and therefore it is a reproach and contumely against him to suppose it. Whence J. B. his pretence of Calculating of our Saviours Nativity, and finding out the very minute of his Birth, per Accidentia Nati, is quite blown away. And Christ himself professes, John 10. 17, 18. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down my self. Which I leave to J. B. to consider how well it consists with his making our Saviour obnoxious to an Astrological ἀναίμακτος, or Sydereal Intersector.*

*But to return to Cardan, I would have J. B. to consider what a kind of Christian Philosopher Cardan*

*can be reputed, and in what a kind of profession of the Christian Faith he could die, who made our Saviour Christ only an Astral Prophet, or Sydereal Law-giver, who makes him born of the Stars, as he phantasies Moses and Mahomet to have been, whereas it is an Article of our Creed that he was Conceived by the Holy Ghost, nor was obnoxious to any Astrological Anæreta, but laid down his life of himself. And I demand of J. B. did the Stars unite him hypostatically with the eternal Logos, or raise him out of his grave the third day? Assuredly therefore there was an immediate power of God and wholly Supernatural that effected all those wonderful things that all true Christians believe and profess concerning the Holy Jesus. Besides, Vaninus has noted in his Dialogues, that Cardan held but one common soul in the Universe, which diversly communicates it self to diversly prepared matter. How this will consist with that life and immortality which Christ brought to light through his Gospel, I leave again to J. B. to consider.*

*And now for Vaninus himself, how well he could be thought to have died in the profession of the Christian Faith, let his Dialogues answer for him, out of which I have above produced so many prophane and impious passages, as I had noted them in my Adversaria. Moreover at the point of his death, when he was brought to execution, which no good Christian can think of without pity and horreur, he affecting to act the part of a constant and magnanimous Philosopher, was so far from professing himself a Christian, that in vainly magnifying himself he insulted over the meritorious Agony of our ever Blessed Saviour. For the Monk that accompanied*



nied him offering him a Crucifix to contemplate, he rejected it with scorn to the Crucified Jesus, saying, Illi in extremis præ timore imbellis sudor, ego imperterritus morior. And yet J. B. declares of Vaninus too, that he died likewise in the profession of the Christian Faith. As if it were impossible for any one that was an Admirer of Astrology (which J. B. will have a Science most Sacred and Divine) but he should be also a good Christian. When yet in another mood he will freely acknowledge that many by the affecting that Art have fallen into the snares of the Infernal Fiends.

By this time, I hope, I have made it good by these my brief Annotations. First, that though I writ something sharply and satyrically against Cardan and Vaninus, and such like Astrologers, yet I have not exceeded their demerit, but have dealt justly and faithfully in the business. Secondly, That I have clearly shewn the impertinences and weaknesses of the very chiefest of J. B. his pretended Answers to my Confutation of the main Principles of Astrology. And thirdly and lastly, that there being nothing considerable in his Answers to my Arguments against Astrology, that it is very probable he thought to make it up in sordid railing and rude buffoonry, hoping to engage me in his own Element that I might so be brought to encombate him as a Cock on his own Dunghil. But true Philosophy and Christianity has taught us a better Lesson.

Λογὴν γὰρ σωπαδὸς ἔστι θνητοῖσι λέληθε  
Σύμφυτος, ἣν ὁ δὲ πρῶτον ἔκοντα ὃ φεύγει.

But he thought me to be a very March-Bird at the  
Game,

*Game, and as he professes (p. 7.) he expected no better language from me than Cardan and Vaninus met with at my hands, and therefore arms himself with such a patience, that shall quench all the utmost brands of my fury, insomuch as can my Pen sputter out altogether Wild-fire, yet I shall never hurt him. So furious an Assailant out of his deep insight into Judiciary Astrology did he prognostick I would be. But good man, the superstitious presages of his Art have made him more scared than hurt. Which might be another Argument amongst the rest of the vanity of his Astrological Profession, that he can't tell aforehand in his contentions and brangles he begins with men, whether he shall carry the Cause or his Adversary. And yet if he had liv'd at the time that our Saviour was born in, and had been of that Age or rather skill in Astrology that he was when he wrote his Christologia, he would infallibly have foretold all the Accidents of our Saviour's Life.*

*And to give him his due, his Nativity-Schemes of our Saviour Christ and S. John Baptist, with his Astrological descant thereon, by operose pulling and stretching of things, looks speciously and prettily at first sight, and I must confess, I have neither the leisure, nor think it worth the while, to examine them according to the Principles of his own Art, which I have abundantly demonstrated to be but a Foolery. But in my slight perusal I cannot but observe, that these two great Astrologers Cardan and J. B. give quite contrary judgments of the natural Qualities of our Saviour's person. For whereas Cardan will have the Heavenly Influence to breath into him nothing but Piety, Justice, Faithfulness, Simplicity and*  
*Charity,*



Charity, J.B. on the contrary reports, as I have noted above, that though Jupiter indeed on the Ascendent promises well, yet, says he, Mars is set as if he stood on purpose to destroy a Nativity so opposite to Jupiter and the Ascendent, and being strong withal, he seems to threaten all good Qualities with an overturn, infusing nothing but Choler, Fury and Malice into the Natives head. And disposing of the Moon he makes her so too. The Sun also looks upon the Cuspe ascending with an evil Quadrature, and such as usually renders a Native much more proud and ambitious than either wise or good-natured. And Mercury complying with Sol in the same Aspect endeavours to encline this sacred person to theft and lies. Can there be two Characters more contrary the one to the other than these, or a greater Argument of the folly and madness of Astrology?

But I noted also, that whereas J. B. out of Christ's Nativity-Scheme declares our Saviour of an healthful, robustious complexion, and exceeding able to struggle with Death, how ill this consorts with that passage of Scripture which says, he was found dead on the Cross before the two Thieves that were Crucified with him, so that there was no need to break his Legs to hasten his dying. And lastly, I appeal to J. B. who cannot but be acquainted with all the pullings and stretchings, and the pressing of small things, and the suppressing of what is not for their turn with Astrologers; if a Turkish Astrologer had been to give judgment on this Nativity-Scheme of Christ, where the Moon sits upon the Cuspe of the Eighth House, or the House of Death whether he would not (according to that conceit of the Turks, that God would not suffer so good a man as Christ to be Crucified,

cified, but that Judas was trussed up in his stead) have declared with Albohaly, that the Moon in this posture did not prognostick a violent death but great straits and danger, & Natum fore fugitivum, and so to escape with his life. But J. B. will Answer, the Moon was also in near Conjunction with Algol's Head. Repl. But that (as Astrologers use to do) I conceive the Turkish Astrologer would either willingly oversee or conveniently omit. But suppose Algol's Head put in its Nose here too, and that the Moon must be lethiferous in this Case, yet hear what Cardan says to the point, *mergit aquis Luna in octavâ existens, the Moon in the eighth House drowns men, not hangs them either on Cross or Gallows; and any ordinary man would have thought that he that is orn'd to be drown'd could not have been hang'd, if there were any thing in Astrology, as he, according to the Proverb, that is orn'd to be hang'd will never be drown'd.*

But this is but a slight Velitation in comparison of what I shall now produce to the convincing of J. B. of his folly in pretending to Calculate our Saviour's Nativity, or indeed in pretending at large that there is any thing in Astrology. For these two Nativity-Schemes of Christ, and S. John the Baptist, being as specious and plausible as any of them can offer (I'll appeal to J. B. himself if it be not so) if I prove that J. B. is so far from telling the day and minute of Christ's Birth, that he has missed of the Year, I hope he will according to his promise (p. 7.) observing these two such elaborate Nativity-Schemes to prove but the fruit of the ludicrous Principles of Astrology, and his own working phantse, for ever bid adieu to that vain Imposture.



*I will with all possible brevity intimate to him what may convince him of this his mistake in time. And the first thing is, That his first main ground, which is, that there are just 4000. years from the Creation of the first Adam to the Incarnation of the Second, is not only precarious, as being built upon an uncertain interpretation of the 4000. Cubits of Waters, Ezech. Ch. 47. (those 4000. Cubits being capable of a Symbolical sense as well as a Numeral): But it is further evident, that his interpretation (S. John having manifestly prevented him in his description of the River of Paradise, Apoc. Ch. 22. and determined that Vision in Ezekiel to the times of the new Hierusalem, when the fulness of the Gentiles will be come in, and all Israel be saved, as the Apostle speaks, Rom. 11. 25.) It is evident, I say, that his Interpretation is false; Those Waters measured by the Angel, and the description of the River and Trees bringing their monthly Fruits, prefiguring such a state of the Church as will not appear at least till the seventh Vial, but is to be most properly accomplished under the second and third Thunders: So that he has plainly err'd already near one thousand seven hundred Tears.*

*Secondly, He cannot adjust the seventy Weeks of Daniel to this scope and time of the Incarnation in which he would have the seventy Weeks end; he founding the adjustment of them upon a very false ground, namely, upon the three Weeks or twenty one days of hindrance mentioned Dan. c. 10. v. 2. 13. which he interprets so many Tears, that upon the expiration of those twenty one Tears of hindering the building of the Temple, &c. he might fix the going forth of the Decree, c. 9. on the second Year of*

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Darius

Darius Hystaspis. *And this he acknowledges to be the main Argument (Christolog. p. 32.) that evinceth that there began the seventy Weeks, namely, upon the expiration of the three Weeks of hindrance. Which he point-blank against the Text interprets three Weeks of Years, when the Text says expressly שבועים ימים three Weeks of Days, and the Septuagint so interpret it, ἑβδομάδας ἡμερῶν three Weeks of Days, as the Hebrew has it. Where [of days] is added on purpose in counterdistinction to the seventy Weeks to be understood of Years. And the one and twenty days, v. 13. being the same with these three Weeks, it is manifest that they are to be understood literally too. Moreover he understands this hindrance of the hindrance from building the Temple, when the Text says expressly it was the hindrance of the Angel that he could come no sooner to Daniel to instruct him in such things as his soul was carried in fervent devotion and desire after. And Daniel is said to afflict himself with mourning all that time of the one and twenty days, or three Weeks, which therefore cannot be understood of Years. And lastly, This way he takes he is fain to pull back the single Week (in the midst whereof the Messias is said to make the daily Sacrifice and oblation to cease) and place it in the beginning of the Weeks (p. 33.) than which nothing can be more wild and preposterous.*

*But now in the third place, suppose his adjustment were not encumbered with these absurdities, he can never make sense of the Prophecy of those seventy Weeks if they expire in the Incarnation of our Blessed Saviour, but such an Epocha is to be chosen of the going forth of the Decree, as the Weeks continued*



nued in the Order they are mentioned, our Saviour may be found to be Crucified, and so to put an end to the Jewish Sacrifices and Oblations, in the midst of the last Week.

And fourthly and lastly, That incomparable Chronologer and pious Learned Person Thomas Lydiat, hath with solid judgment pitched upon the twentieth Year of Artaxerxes Longimanus, for this Epocha, reckoning from whence our Saviour will be found to have suffered in the midst of the last of the seventy Weeks of Daniel, according to the natural sense of the Prophecy. And moreover, which is more precisely to our purpose, he has convincingly shewn, that our Saviour was born, L. Ælius Lamia, and M. Servilius Geminus being Consuls, Anno Juliano 48. V. C. 755. Whenas J. B. will have him born Anno Juliano 45, or 46. and U. C. 752, or 753. So that there will be two whole Years difference. And whereas J. B. places the Crucifixion of our Saviour in the nineteenth Year of Tiberius, Thomas Lydiat has prov'd it to fall out in the twenty second of his Reign, about the middle of that Year, as also in the middle of the last of Daniels seventy Weeks, which seals all sure.

And therefore missing so wide of the time of that chief Accident of the life of Christ, he must be very foully out in the exercise of his Art, if it were any, of coming to the right time of the Birth of our Saviour per Accidentia Nati. But the Scheme of our Saviour's Nativity, as also of S. John the Baptist's Calculated by him, being so trimly contrived and hitting so handsomely, as it may seem to himself, and he would perswade others, and so suitably to the conditions of them both, and the occurrences

of their lives, and yet things falling out so, though their Nativities are grossly mistimed, methinks it ought to be a Conviction to J. B. himself, and to all men, that the whole business of Judiciary Astrology is a mere piece of phantasty, in which they may make quidlibet ex quolibet, or that things hit by chance as in other ludicrous ways of Divination, and that there is nothing sound at the bottom. And that the boast of J. B. is very vain in pretending to have found out the Nativity of our Saviour to the very Minute of an hour, whenas he has missed in the Hypothesis of Time, \* some whole Years.

\* See my  
Exposition  
of the  
Prophe-  
cies of Da-  
niel Notes  
on Vision  
VI. p. 120.

Not to add, that suppose he had arrived to the very minute of his Birth (whenas yet the exact day is as unnecessary as in the Celebrating his Passion or Resurrection, which are of as great concernment as his Birth, and Celebrated with as much devotion, though it is taken for granted they are not the same days on which he was Crucified, and rose again), or that by a general Council his Discovery were accepted of, and established by so great an Authority, I would here demand of J. B. besides the sacrificing to his own vain glory, what good would come to the Christian Church thereby? For it is a very weak allegation of those that slight the Celebrating the Nativity of our Saviour, because the day of his Birth is uncertain. For we are certain we do not keep the day of his Passion and Resurrection, the very same day as they fell, Easter being acknowledged a moveable Feast, and yet that cools no mans Devotion. It is sufficient that there be Anniversary Commemorations of these great Occurrences in the life of Christ the Son of God, that they may take impression on the minds of our Children, and Childrens Children



dren to all Posterities, and endear the person of our Saviour to them, by the pious performance of the solemnities of those days.

But were the day and minute of Christ's Birth agreed upon by the Universal Suffrage of the Church upon the Astrological pretence of J. B. which he seems rather to wish than hope for, it would look more like the Celebrating the Resurrection of Astrology, than of the Nativity of our Saviour, and would set all men agog so upon studying of J. B. his most Sacred and Divine Science, that thousands being impatient of not finding themselves so soon Masters as they would, of what it is impossible for them ever to be Masters of (Astrology being a mere cheat and vanity, no solid Art at all) would inevitably be drawn into Contract with that Grand Apostate Spirit Lucifer; or some of his Infernal Imps, as J. B. himself confesses they are prone to be (p. 39.) And so this his idle Astrological freak of pretending to have found out the Birth of our Saviour to the Minute of an hour, if once countenanced by the Church, would make the Christian World swarm with Witches and Wizards, who by their wicked Confederacy with the Infernal Powers, would lose their Souls, which Christ was born into the World to save and redeem from everlasting misery.

Wherefore to make a friendly Conclusion with my so much incensed Adversary, I do in all meekness and kindness desire him to consider with himself, if it had not been more advisable for him (being as he styles himself a Preacher of Gods Word, and a Protestant Minister of the Church of England) and more for the Honour of the Gospel Ministry in general, and for the credit of our Church it self, (whose  
Genius

*Genius is fair, peaceable, prudent and gentle, as well as serious and pious) not to have run out in that sordid scurrility and rage against a professed Member of the same Communion, having no personal provocation from him, but only the pretence that he had so sharply inveighed against the folly and vanity of Astrology, and the Impiety of some Astrologers, and this out of mere zeal for Christianity, whose Authority and Efficacy he saw was undermin'd under colour of this Art. And whether he had not better have busied himself in Calculating the Nativity or Conception of Christ according to the Spirit (answerably to that saying of the Apostle, My little Children of whom I travail in Birth until Christ be formed in you) I say, in Calculating the Nativity of Christ in the hearts of those that are committed to his charge, when, and in how many he had been instrumental to form Christ in them, and so render them true and living Christians, and to compute when in himself Christ was thus born (for as face answers to face, so the heart of man to man, and he that has Christ really living in his own heart, can the more easily discern whether he be living in anothers) whether this I say had not been a more proper employment for a Minister of Gods Word, than to be taken up with so vain and mischievous a curiosity as I have made good that Astrology is; And experimentally to have understood what are the greatest Enemies to the Birth of the Spiritual Christ in us; And what his Birth consists in, and whether the Principle of Regeneration be not a Divine Reality and living sense quite different from what is resolvible into the natural Sentiments of Self-Love; And whether Pride and Selfishness, and Wrath, and Quar-*



Quarrellsomeness with men, be not of a more direful Aspect to the Spiritual Nativity of Christ than Mars in the Eighth House, or the Moon conjoin'd with Algols Head, to the natural Nativity of him.

These great points I leave to J. B. seriously and in the Fear of God to consider with himself, and shall give him no further disturbance, nor be any further disturbed by him, nor by any one else that shall write in such an Unchristian manner as he has done. In which he has wronged himself and his Profession more than me. But I pray God forgive him it all.

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ERRATA sic corrige.

P<sup>Ref.</sup> p. vi. l. 19. r. Influence: Certainly] p. 4. l. 20. r. seems, p. 52. l. 23. r. Alchochodon, p. 112. l. 27. r. ignorance, saith he, p. 114. l. 18. r. near twelve, p. 141. l. 15. r. Baptista, p. 164. l. 2. r. Albohali.

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FINIS.

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